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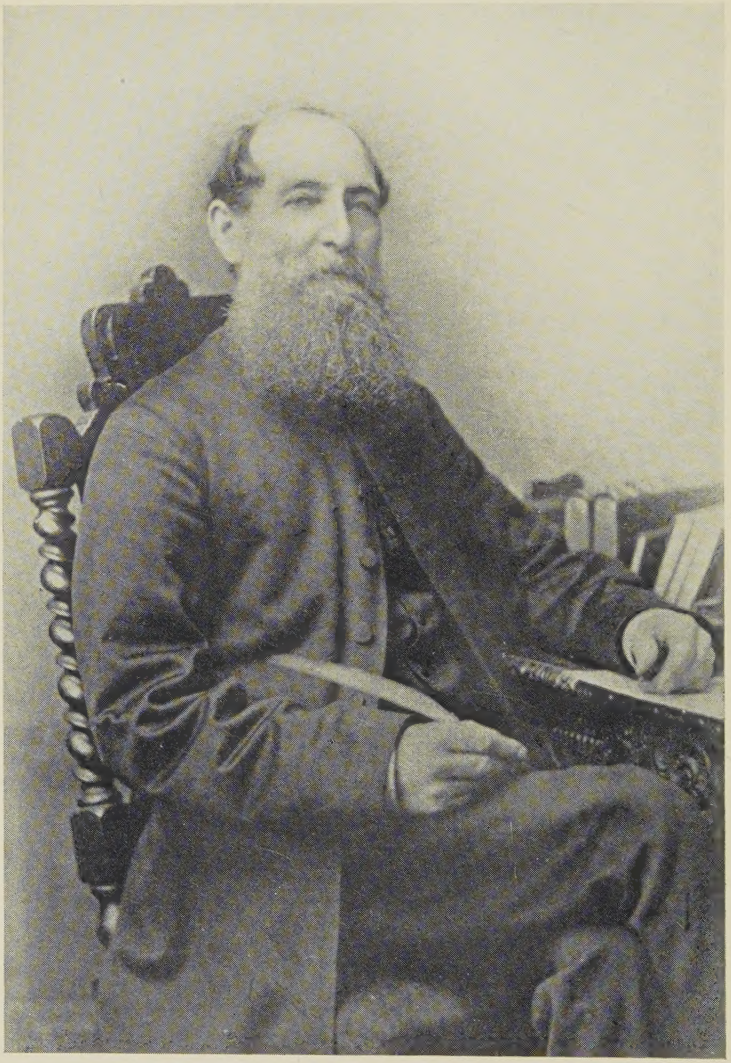

REV. T. S. GRACE.

[*Frontispiece*

A PIONEER MISSIONARY AMONG THE MAORIS

1850–1879

BEING LETTERS AND JOURNALS
OF THOMAS SAMUEL GRACE

EDITED JOINTLY BY
S. J. BRITTAN
G. F., C. W., AND A. V. GRACE

GIFT FROM SOMEONE

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PREFACE

I HAVE been asked to prefix a few lines to these Journals of my beloved father. I count it a very great honour to do so. 'It pleased God . . . to reveal His Son in me, that I might preach Him among the heathen,' said the greatest of all missionaries. These words of S. Paul provide the motive which prompted the author of these Journals on the 11th Feby., 1850, to forsake a prosperous mercantile business, and, with a young wife and family, sail to the land of the Maori.

In the veins of Thomas Samuel Grace there flowed the blood of the Huguenots, a stream that, in the words of another, 'has enriched every race with which it has come in contact;' and the young missionary inherited the spirit as well as the blood of the French Protestants. Nothing but the merest chance—so at least it seemed at the time—prevented him in 1865 from sharing with his friend, Charles Völkner, the honour of a martyr's death. But although, in the providence of God, he was spared for further usefulness, that, in a very real sense, Thomas Samuel Grace laid down his life for the Maoris, the records of this book show; and its publication is a tardy but thankful recognition of that fact by those who delight to do honour to his heroic spirit.

How imperfectly his work, with its many trials, hardships and disappointments, was done, the servant whose labours are made apparent in these pages, would have been the first to acknowledge. He was a humble man, and knew well that, while to him was committed the Evangel of Jesus Christ as a heavenly treasure, it was held in a 'fragile vase of clay, in order that the exceeding greatness of the power may be seen to belong to God, and not to originate in us.'

But, making full allowance for imperfections which, in some measure, mar the work of every servant of Christ, it can unhesitatingly be said that the labours of Thomas Samuel Grace and Agnes, his devoted wife, at Pukawa, Lake Taupo, take a high place among the many and noble individual efforts of missionaries in the 19th century.

It is a source of consolation to know that, if unfailing devotion to duty, a love for the purity and spirituality of the Divine message; if a determination, pursued by unflagging zeal, to preach the unsearchable riches of Christ; if patient toil and undying love for the souls of those committed to his care, count for anything, the life which was freely given will be found again at the appearing of the Chief Shepherd; for of few men can it be more truthfully said than of Thomas Samuel Grace, 'He that loseth his life for my sake shall find it.'

A. V. G.

CONTENTS

CHAPTER		PAGE
I.	TURANGA	1
II.	TAUPO	42
III.	THE FLIGHT TO MATATA	110
IV.	OPOTIKI	135
V.	AUCKLAND	150
VI.	TAURANGA	248

ILLUSTRATIONS

FACING PAGE

Rev. T. S. Grace . . . . . *Frontispiece*

Tideswell Church, "The Cathedral of the Peak," Derbyshire xiv

Mrs. Grace 8

A View of part of Lake Taupo, taken from the Mission Station 49

Te Heuheu, Taupo Chief 56

The Taupo Mission Station 64

Rev. C. S. Völkner 136

The Grave of the Rev. C. S. Völkner at Opotiki . 140

Mrs. Völkner 142

The Church of St. Stephen the Martyr, Opotiki . 144

Captain Freemantle 148

The Tauranga Mission Station 257

Rewi Maniapoto 272

The Grave of the Rev. T. S. Grace in the Fort Cemetery, Tauranga 309

The Grave of Mrs. Grace at Brightwater, Nelson . 312

INTRODUCTION

READERS of the following letters and journals of the late Missionary, Thomas Samuel Grace, may like to know something of his ancestry; also something of the family of his intrepid wife, Agnes, who, throughout his stormy and eventful life of toil on behalf of the Maoris, was his wise and loyal adviser and helpmate.

Thomas Samuel Grace was born at Liverpool on the 16th day of February, 1815. After the revocation of the Edict of Nantes three Huguenot families—Grace, De Laurence and De Caux—sailed together from France for England, the first finding a sanctuary in Cheshire.

To this Huguenot family, Grace, the writer of these journals traced his descent.

Agnes Grace was born on the 3rd of July, 1825, at Whitehaven, Cumberland.

Three Northern families—Myers, Longmire and Fearon—for many generations dwelt on bordering lands and became closely allied by marriage; the result being the building up of a strain famous for its hardihood and courage. Agnes Grace came of this stock, and was a Fearon.

It is many years since they laid down their lives in the "Vineyard," and, that no inaccuracies may appear, we have thought it best that the letters alone should tell the tale of "toil and endeavour." We think that thus they will speak more eloquently, and our hope is that they will, by themselves, be sufficient to assure readers how brave were the hearts and noble the purposes of those Christian men and women, who carved their way into the wilds through many sorrows and adversities, and so won the great privilege of being among the first to carry the Living Page to the Maoris of New Zealand.

C. W. G.

The following letter, dated 3rd March, 1879, is the last written by the Revd. T. S. Grace; but, as it contains a brief account of his early life prior to entering the service of The Church Missionary Society, it will not be unfitting if it is recorded first.

C. W. G.

TAURANGA,
3rd March, 1879.

MY DEAR FRIEND,

I intended to write to you long ago but when mail time came I have been either from home, or have found myself with as much as I could do; however, I feel now that I must procrastinate no longer, as I may never have the opportunity of writing again.

Since I left England I have gradually, but steadily, grown worse and now am reduced to the last stage. The doctor gives me no hope of recovery, but says that I may linger a while.

I am very feeble and hardly able to take enough food to sustain life.

Whether I may be spared a little longer I know not, but, in any case, it seems that my work has come to an end. I should indeed like to labour on a little longer for the dear Maoris, but our Heavenly Father knows what is best, and I have to feel thankful that He has given me a son who is able and willing to take up my unfinished work; and who will, I trust, with the Divine blessing, be able to do it very much better than I could.

The first thing that I desire to tell you is, that I look back to the time I was in England working under your direction with the greatest pleasure. Those days I number among the happiest in my life.

I have generally found that when men work hard themselves they are more considerate of others. It has been, indeed, a great pleasure to me to have been for a short time a fellow labourer with you in the blessed work of striving to extend the Saviour's Kingdom in the dark strong-holds of the Devil.

I pray that the great Head of the Church may give you strength and energy to enable you to work on.

There are many kind people that I met with while travelling about England. To these I would very much like to write, but I cannot do so. Pray do remember me most cordially to any who may enquire after me.

I now wish to fulfil a promise that I made to your clerk, Mr. Bailey, a few days before I left England for New Zealand.

He gave me a paper which I was to have filled in, but, being very busy at the time preparing for my departure, unfortunately the paper got mislaid. To the best of my recollection your object was to know something of the education and antecedents of your missionaries.

I suppose by this time you will have classed me amongst those who were reluctant to give the required information. However this may be, my own case is briefly as follows :—

My early education was that obtained at an ordinary grammar school 50 years ago, and which, as I was put to business early, did not amount to much! During my teens I improved myself a great deal, but, on arriving at the age of twenty, business had to take the precedence of everything, for the circumstances of my parents had become reduced, and I was the elder of two sons.

At the age of twenty-one I was called upon to be the chief supporter of my parents and a maiden sister; but I was greatly blessed in my work, and, when a little more than twenty-four, found myself the principal of my former employer's business.

At this time I had a strong desire to give myself to Missionary work, and, accordingly, I entered upon my new sphere of business with a fixed determination that, if I were able to provide for my parents and complete my education, I would offer my services to the Church Missionary Society. Prosperity followed, and, about the year 1842, I communicated my wish to the Revd. F. Barker, now Bishop of Sydney, who spoke on my behalf to Mr. Davis, one of our old clerical secretaries, with whom I had interviews in Liverpool, when it was arranged that I should write to the C.M.S.

By the end of the four years I had succeeded in business

far beyond my expectations, and I found myself at the head of a daily increasing lucrative business. Accordingly, I handed it over to my brother and brother-in-law, and sent in a definite offer of my services to the Society. At their wish I went in March, 1844, to read with the Revd. W. Sharp at Cromer, where I stayed till November of the same year. I was then directed to proceed to London to see the Secretary of C.M.S.

I stayed at Islington and there saw Mr. Venn.

I had only six months before become engaged to my present wife; but, when the rules of the Islington College were put into my hands, I found that such a step was not allowed. I at once saw Mr. Childe and informed him how matters stood. I afterwards saw Mr. Venn and proposed to study at St. Bees instead of Islington.

Much as I liked the tone and feeling of the College, I felt that the necessary restrictions and confinement at Islington would test me very much after the active sort of life I had been leading, and I really thought that in all probability my health would suffer if I studied there. Mr. Venn quite agreed, but suggested that, instead of going to St. Bees, I should hasten my marriage and go out at once to New Zealand to be ordained there by Bishop Selwyn. Accordingly I left Islington at the end of December and hurried on my marriage, which had been arranged should not take place for two or three years.

I was married the following July, 1845, and immediately wrote to the Society to say we were ready to depart when, to my great disappointment, I received a letter to say that the war in New Zealand, together with matters connected with Bishop Selwyn, rendered it desirable that I should go out ordained, and suggested that I should follow my original proposition of going to St. Bees. This caused me a good deal of trouble, and some delay.

However, I went with my wife to live near St. Bees, and obtained a tutor and entered the College in August, 1846, from which I was ordained Deacon, in June, 1848, by good Bishop Lonsdale, to the Curacy of Tideswell in Derbyshire.

I had made the Bishop acquainted with the fact that I had offered my services to the Church Missionary Society,

TIDESWELL CHURCH, "THE CATHEDRAL OF THE PEAK," DERBYSHIRE.

and that I wished to be set at liberty as soon as possible. The June following I obtained full orders, and, the December following, the Bishop very kindly gave me permission to leave, and, about a month afterwards, furnished me with a very favourable testimonial which Mr. Venn desired to be allowed to copy. I at once communicated with the Society, and, on the 11th February, 1850, we sailed with two children for New Zealand.

We had a very long and bad passage, but, by God's mercy, we arrived safely.

I hope what I have said will meet the object of the paper put into my hands.

Believe me,
My dear Sir,
Yours very truly,
(*Sd.*) T. S. GRACE.

The Secretary,
Church Missionary Society,
London.

A PIONEER MISSIONARY AMONG THE MAORIS

CHAPTER I

TURANGA

JOURNAL

[Recd. in London 20th Jany. 1851.]

AUCKLAND, *9th July*, 1850.

ANCHORED in the harbour of Auckland at 8 a.m. and landed at 10 a.m. with my little girl. Saw nothing particularly striking in the town. Enquired my way to Mr. Kissling's from whom I received a very kind welcome. Met Mr. Ashwell at Mr. Kissling's.

After dinner accompanied by Mr. Kissling returned to the ship. Mrs. Grace and the other two children landed. Reached Mr. Kissling's by dark. Great curiosity was shown by the Native girls to see Mrs. Grace.

In the evening the Revd. Purchas came to give a singing lesson to the girls: was much pleased. Retired to rest most grateful to Almighty God for His many mercies in preserving us in safety through so long, so protracted, and so inconvenient a voyage.

Wednesday morning.—Went out to the College with Mr. Kissling. Dined in the College with his Lordship. After dinner retired. The conversation turned upon our intended stations. The Bishop suggested Taupo; as he considered it to fall in with the desires of the Home Committee. Great difficulty appeared to exist as to how my family and luggage were to be conveyed to Taupo; every proposed route appeared to have great obstacles. It was,

however, thought that no advantage would be gained if I were to proceed to Wellington, but that it would be advisable for me to land my packages in Auckland, and, as soon as the country should be passable (in September), to make a journey for the purpose of making some preparations, after which I was to return for Mrs. Grace and the family, and then to proceed by way of Tauranga and Rotorua.

11*th July*.—Called upon the Governor who was happy to hear that we were likely to go to Taupo; stated his willingness to give us what assistance he could.

He considered that a station at Taupo would greatly facilitate a kind of high road through the country—a plan which I have since seen good reason to believe would be against both the temporal and spiritual interests of the Natives.

14*th July* (*Sunday*).—In the morning went to Onehunga; took morning service and administered the Lord's Supper. Returned to Mr. Kissling's, read evening prayers, and baptized our little boy who was born on the voyage.

16*th July*.—Called again at the College to present to his Lordship my letters of orders which I had omitted to do on Wednesday last.

21*st July*.—Took the English service at Mr. Kissling's church.

25*th July*.—This week, after some correspondence between the Bishop and Mr. Kissling, former arrangements were altered, and it was decided that we should proceed to Wellington in the vessel in which we had come out.

26*th July*.—Met my old friend Mr. Lanfear in Auckland. A very pleasant meeting!

27*th July*.—Went with Mr. Lanfear to Hauraki; reached Mama near Coromandel at 11 o'clock at night.

29*th July*.—Sunday morning after early prayers went with a Native Teacher to Coromandel, a distance of seven miles—the first walk I have had in the bush. The first 2 miles was over a manuka flat—the tide being out the mud was up to our ankles; the road then lay over some hills and through a wood. The bays here are very beautiful. The village of Coromandel is well situated and the surrounding land is suitable for cultivation. Here there is a

large new Chapel very handsomely reeded. This is the second chapel of the kind that I have seen. There is a smaller one at Mama. Returned in the afternoon.

30th July (*Monday*).—Started for Hauraki—did not get in till midnight. Happy to find Mr. Lanfear looking well. God's ways are wonderful and gracious! A short time ago we were all living at St. Bees; now, through His mercy, we are met here on the other side of the world!

1st September.—Returned to Auckland, arriving there at 9 p.m. All former arrangements have been brought to a standstill. During my absence Archn. W. Williams has been here. He purposes going to England, and, this being so, someone is needed to take charge of his station for two years.

It is thought we shall have to go. The Lord's will be done. My own wishes would lead me straight to Taupo.

3rd September.—Am obliged now to land my packages as the vessel is to sail to-morrow. Went on board to find that many of the packages had been broken. Some had been knocked to pieces; others had evidently been opened. The Captain states that he will make good my losses.

13th September.—Archn. W. Williams having returned from the Bay of Islands a Committee has been held, and we are to go to Turanga.

18th September.—Early this morning took leave of Mr. and Mrs. Kissling.

19th September.—Owing to contrary winds we were obliged to put into Waiheke.

21st September.—Left Waiheke with a fair wind.

23rd September.—Put into Cape Runaway where we remained three days.

29th September.—Early in the morning put into Hick's Bay and went ashore. The Archdeacon took Native service, after which I took the English. Three Europeans were present. Went on board at 4 p.m. and sailed immediately.

1st Octr.—Arrived in Poverty Bay. Landed in a boat towing another after it that was full of luggage. In coming to the bar of the river, the men, not being able to tow both boats, turned the luggage boat adrift which was

soon swamped in the breakers. The boat in which we were was so badly managed, that, in crossing the bar, it was half filled with water and we had all our clothes saturated. A chest of tea and some books, etc., which were in the other boat, were much damaged. Reached the station about 2 p.m. truly thankful, after eight months of travelling with a little family, to find a temporary resting place. Turanga is pretty rather than beautiful—being a dead flat; on account of the bush, there is no view, and the hills for the most part are too distant to give a pleasing effect. The quality of the land, however, more than compensates for the lack of beauty. Growth is prodigious. In the garden there is a willow-tree which, Mr. Williams tells me, has been planted only eight years. My curiosity led me to measure this tree. Its girth is 4 feet 6 inches!

2nd Octr.—Went with the Archdeacon to what the Natives call a Committee to announce to them his intention of going to England. They were greatly disappointed particularly on account of their new Church.

6th Octr. (*Sunday*).—Attended Native service, at the conclusion of which the Natives formed themselves into a large avenue that they might shake hands with me. Took the English service.

8th Octr. (*Tuesday*).—Attended the Native Teacher's class and, during the course of the week, two other Native classes.

10th Octr. (*Thursday*).—Mr. Barker and Mr. Hamlin having arrived a special Committee was held on this and following days. Being requested to attend this Committee I reluctantly consented. Took little part in the proceedings, being a stranger to the financial affairs of the district.

At the commencement Mr. Baker was appointed secretary, to which I gave my most cordial approval.

24th Octr.—The vessel which was to convey the Archdeacon to Auckland having come into the Bay, I accompanied them aboard. All the spare time we could command was for the first two or three weeks spent in unpacking and making our household arrangements. Found ourselves in a very novel position! Surrounded by Natives, without knowing many words of their language.

30th Octr.—Commenced in the evenings to teach some of the Maori boys English.

November 4th.—The Native Schoolmaster (Andrew) informed me that there were no potatoes for the children, and also that the wheat, which I had bought from the Archdeacon, would soon be finished. I asked him to speak to any Natives that he might know, to bring some potatoes to us. Accordingly, in a day or two, potatoes came.

The Schoolmaster told me that *6d.* per basket was the price, and had to be paid in goods, and not in cash.

I therefore gave him one yard of print or calico for each basket. I also paid a European at the same rate for some wheat and potatoes that he brought, and made payment to other Europeans in the same way—money not being current.

25th Decr.—Christmas Day.—Our first Christmas in this new land. A very hot day! This season here seems so very unlike that in the Old Country. After morning service administered the Lord's Supper to the Native Teachers and some of the Monitors.

1851. *Jany. 3rd.*—No opportunity having occurred before of forwarding my letters to Auckland, sent off this day those to the Bishop and Archdeacon, but thought it prudent to retain Mr. Venn's until my views were more matured.

[At this juncture Mr. Grace found it necessary to go to Auckland.—Ed.]

3rd Feby.—There being no likelihood of a vessel for Auckland, in the afternoon of this day I set out overland, accompanied by the Native Schoolmaster and a boy who had been part of the road before. The road proposed was by way of Opotiki and Tauranga, where I hoped to get such information as would enable me to proceed. There are many difficulties in this journey—*first*, that of finding the road, the path being overgrown; *secondly*, owing to having to carry a week's provisions, there being no Natives after leaving the Bay until reaching Opotiki; *thirdly*, the mountains which have to be climbed.

9th Feby.—The weather being very fine we reached

Opotiki this morning. The journey this far was very toilsome, being a succession of hills and mountains all the way, while the mosquitoes at night were terrible. On Wednesday night they took complete possession of my tent so that I was obliged to abandon it and make my bed near the fire. On Friday morning, one day's walk from Opotiki, we met a Native woman and a little boy returning to Turanga. Was greatly astonished to find that she was carrying 60 lbs. of potatoes on her back, and more astonished still, when, a few hours afterwards, I found she had climbed with them up an almost perpendicular hill of between 2000 and 3000 ft. high.

Our potatoes being all gone she gave our boy a few pounds, for which I gave her in return a little bread, with which she appeared much pleased.

On Saturday morning had the pleasure of introducing myself to Mr. Wilson. After dinner enquired the time it would take us to reach Tauranga. It appeared that the state of the tides was against us, and therefore, it was advisable to leave that evening. Accordingly, at 4 o'clock, the tide answering, we set out for Whakatane, a distance of 24 or 25 miles—the last 5 or 6 of which being over hills, we had great difficulty in the dark finding the path.

We arrived at 11 p.m. After the excitement of seeing us was over, the women commenced to prepare us some food.

Sunday morning.—Went to service when Andrew addressed them. The attendance was very poor, there not being more than 30 present. Altogether the place wore much less of the Lord's day than I had seen anywhere else in New Zealand. In the afternoon went about 2 miles up the river near to the spot where a house had been prepared for Mr. Davies. Attended school, which the teacher held in a small house. Only a few present. The service was much better attended than that held in the other village in the morning.

10*th Feby.*—Left Whakatane at daybreak Monday morning and reached Tauranga on Tuesday evening, having called at Maketu, but did not see Mr. Chapman, he being at Rotorua. Was very kindly received by Mrs. Brown and Mr. Christopher Davies, Archdeacon Brown having

left some days before for Auckland. Learned that the journey from here by Waikato would take 5 or 6 days, and that, if I went to Hauraki, should Mr. Lanfear be away from home, I might be detained a long time before getting a canoe.

There being a small vessel in Tauranga harbour that would be leaving on Friday, I was advised to wait and proceed by her. Spent 4 pleasant, but somewhat anxious days, in Tauranga, the vessel not being able to leave until Sunday morning. Reached Auckland on Thursday morning, the 20th of February.

[After a stay in Auckland of six days Mr. Grace returned to Turanga—Ed.]

February 26.—Left Auckland for Tauranga with Archdeacon Brown, by way of Hauraki. Detained two nights on the road. Friday morning at 5 o'clock, heavy rain and thick fog prevailing, yet anxious to cross the Thames while the tide was coming in, got into a boat and pushed off. After rowing for two hours, and all getting wet through, we landed within a few yards from the place from whence we had started. In the afternoon the weather cleared and we reached Mr. Lanfear's before dark. Happy to see my old friend once more. Remained over Sunday.

Monday.—Started for Tauranga, arriving there on Thursday at 4 p.m. Being desirous of reaching Opotiki on Saturday evening, left Tauranga, crossed the Bay and pitched tent on the beach a little after dark, so as not to be delayed next morning.

Saturday.—Reached Opotiki at 4 p.m.

Sunday.—Heavy storm, with rain and thunder. On account of the weather and distance was unable to attend Native service. Had English service with Mr. Wilson's sons.

Monday.—The weather having somewhat cleared, started for Turanga. A ford in the River—we had to wade for 5 or 6 hours more or less. Succeeded before dark in making the first ascent, where the poor woman had climbed with her heavy load of potatoes. Night closed upon us while yet we were a considerable distance from the first place where it was possible to pitch our tent.

We were now crossing a sharp ridge, in many places not broader than a narrow pathway, but, being well wooded, there was not much danger. While in this situation, however, one of my boys lost his footing and made several turns before he could stop himself. Andrew was in front exploring the track in the dark. I gave the boy all the assistance I could and after a good deal of trouble got him up.

In an hour's time we reached the stopping place, where we had breakfasted on our journey to Auckland. Here, upon unpacking, the boy found that he was minus some of our provisions, of which we had but a scanty supply.

Tuesday.—While breakfast was preparing the boy went in search of the lost provisions, but without success.

Soon after starting it began to rain ; in about 4 hours we reached a stopping place, where we made a fire and cooked some food. Here we waited 2 hours in the hope that the weather would clear, but, as it did not, we set out for the next suitable halting place. The rain now came on so heavily that our progress was greatly impeded, and it was long after dark when we pitched our tent amidst the pouring rain and droppings from the trees. We next broke off some branches of the underwood, and, shaking the wet from them, we laid them on the floor of the tent. On these I spread my rug ; next I got a light and immediately changed my wet clothes. Not one of us had a dry thread upon him. The lads exerted all their skill in trying to get a fire, but in vain ! Everything was thoroughly wet. I suggested that they should first kindle a small fire inside the tent, and, when properly alight, remove it outside. Happily this scheme succeeded, and, there being plenty of dead wood about, we soon had a good fire outside the tent, and were able to cook a little food. Not having been able to pitch the tent well, it failed to turn the water, and, to make matters still more uncomfortable, the water came in freely on the floor ! Having, however, done the best we could under the circumstances, we had our evening prayers and were happy in committing ourselves to Him who is able to save to the uttermost.

Wednesday.—A wet morning with no prospect of improvement ; had a little breakfast, and, on account of

MRS. GRACE.

the scarceness of provisions, resolved to go on, knowing that, if we could reach what was a kind of half-way resting place, we should be able to procure some fern root.

Had not walked many hundred yards before we were once again drenched to the skin. As we had to push our way through very heavy underwood, our progress was much retarded. After struggling along for 4 hours we came upon a stream, and, being cold and fatigued, stopped and made some coffee, and boiled a little flour and water.

On this occasion the boys showed great skill in making a fire in the rain. After a delay of about an hour we once more trudged on, and, after walking for another 4 hours, descended upon the fertile flat. This is the most heavily wooded place I have seen, with a beautiful river winding through it. In this place are several rough sheds, that were erected by the Natives, with the names engraven on the trees of all the English Pilgrims who, I conclude, have passed a night here. I have not heard of anyone who has attacked this journey twice! We selected the best shed and made two immense fires—one at each end. As the day departed the night cleared. Took as much of our remaining little stock of food as I thought prudent, dried all our clothes, and on the whole had a fairly good night.

Thursday morning.—Tolerably fine. After a little breakfast set out again. After walking awhile lost sight of my boys. Nothing is easier than to get lost in these woods. It was some time before we could make each other heard, and we came together once more. In the afternoon we lost our way, causing us considerable delay and fatigue. Reached a suitable stopping place just as darkness came upon us. Owing to the heavy downpour of rain were unable to pitch the tent, and so had to take refuge in a wretched shed that would not turn the water. Spent a most uncomfortable night!

Friday morning.—Started with a very scanty breakfast. My two boys now began to give way very much. At noon served out the last of our provisions. At 6 p.m., when we were all quite spent, we reached a small cultivation on the upper branch of the Turanga River, about 30 miles from the Turanga settlement.

When on our way to Auckland we found two old men here; now there was but one! Strange to say his dogs had, only a little while before, caught a wild pig. We had not been long here before my boys had dressed the pig in the Maori fashion, and the old man had dug up some potatoes and prepared a hangi—an oven of hot stones. This was the first time that I had seen a hangi prepared. The boys were greatly excited in cutting up the pig—the mode of which is to cut off all the hide with as much of the flesh as possible, placing therein all the bones and joints, and at last depositing the whole in the hangi, or oven of hot stones. While the pig was thus cooking, I broiled myself a few small pieces of meat, and cooked some potatoes, having finished my meal before the oven was opened. My poor boys showed more excitement in eating than they had done while dressing the animal—one boy ate an enormous quantity! From this little exhibition it was not difficult to see how they must have disposed of their human victims a few years ago. After prayers I spent a comfortable and happy night, not a little thankful to God, who had brought us through many perils thus far in safety, and so near to my dear family, despite the intimidations of some of the settlers, who, before I started, declared I would never return.

Saturday.—A fine morning. The boys complained of being very tired, so did not start before breakfast. On the road the lads hung behind. One we left at the first village we reached—the other came on. Did not stay anywhere for food, as we were anxious to reach home as soon as possible. When passing through a village about 8 miles from Turanga I ate a little new maize; had not proceeded far before I was in a burning fever, experiencing great giddiness and dimness of sight. It was with the greatest difficulty that I was able to keep my feet until I reached home.

It was 5 p.m. when I arrived home and found Mrs. Grace and my three children all well.

17th March.—Considerable excitement amongst the Natives on the subject of selling their land. The Government land agent had been here during my absence trying to convince them that it would be greatly to their advantage

to sell. Many meetings had been held. . . . I can do nothing but use any little influence I may have against the principle of selling their land.

The contact of Europeans with Natives is, at present, the cold touch of death to the Native.

This contact debases and demoralizes the Native. It appears to me iniquitous and illegal for a few Natives, in order to satisfy their own selfishness, to sacrifice (for the most trifling return) the inheritance of their children! The law of the first-born exists here in all its original purity.

Cannot help seeing that there was a providence in my being away from home at the time of the Land Agent's visit, as I learn from Mrs. Grace that he was most anxious for, and hoped to have, my co-operation. Had I been here I must have come into direct contact with this gentleman, and, through him, with the Government.

During the week most of the Chiefs called to know my opinion. I enquired the opinion of the Archdeacon; on being informed that he had made the land tapu (holy) I stated to them that I was of his opinion.

Mrs. Grace had worked very hard in the School during my absence, but had been much discouraged on account of the hopeless and idle nature of the Native mistress.

24*th March* (*Monday*).—Having acquired a little more of the language, commenced this week to assemble the different tribes, on their respective days, for their Bible classes. Got through tolerably well. Found that I could now manage written questions. Have been obliged to abandon written sermons. The Natives do not like them even in first-rate Maori scholars.

Was sorry to find these classes poorly attended. Commenced the Native Teachers' class on Tuesday morning, for the purpose of explaining the subject of their Sunday's sermon, and for dictating a sketch.

7*th April*.—Commenced to hold classes for communicants preparatory to holding the Lord's Supper.

13*th April*.—Baptized 14 infants. Through this week have continued the classes for communicants.

18*th April, Good Friday*.—Easter Sunday, a very large assemblage of Natives. Had never before seen a gathering for the Lord's Supper. Greatly astonished and grieved

at this. It has evidently been a real Vanity Fair to many. Administered the Lord's Supper to 160.

25*th April*.—Early in the morning walked with Mrs. Grace to a village nearby for the purpose of administering the Lord's Supper. There was a large assembly similar to last Sunday, numbers from about the station having come out.

29*th April*.—Made a visit to Patutahi where I held Bible and Catechism classes.

4*th May*.—During the week had several Bible classes, and made the best arrangements I could with the Native Teachers—exhorting them to be diligent during my absence.

14*th May*.—Set out to visit the district of Messrs. Hamlin and Colenso.

(*Sd.*) T. S. G.

Turanga, Poverty Bay,
2*nd Decr*. 1850.

My dear Sir,

As a vessel has called here I take the opportunity of sending you a few lines, and purpose, all being well, by the next vessel that comes to forward you my journal.

The Archdeacon left us on the 24th Octr., since which time I have been employed chiefly in making our domestic arrangements, and in studying the language. Since the departure of the Archdeacon, I have, to the best of my ability, taken the Marriage, Burial, and Baptismal services in Maori; and on the 24th Novr., I commenced reading the morning and evening Native services. With the blessing of God I hope by the end of the year to be able to write a few short sermons in Maori.

The present state of the Natives appears to me to be one of great anxiety to all who wish to see them civilized as well as Christianized. From what I hear from some of the oldest missionaries, together with what I see with my own eyes, the advance of the Maoris in civilization is very small. Their sources of information are limited in the extreme, and, unless a change takes place, those of them that survive are likely to sink into a condition of servitude to the European. Even now, with their hard labour,

their miserable mode of living and their indifferent food, all are agreed that, as a race, they are fast passing from amongst men.

I have commenced to teach a class of young men English; Mrs. Grace is giving like instruction to the elder girls in the School. We have thought it our duty to give our domestics English in place of Native food, together with the use of knives and forks, plates, cups and saucers, etc., and, as far as is possible, to make provision for them to sleep on mattresses and bedsteads instead of on the floor in their Maori fashion. We have also promised to give some furniture and domestic utensils to two of the first Native Chiefs or Teachers who will build for themselves two English cottages; one man I am happy to say is about to begin.

We have thought it well to have at our table, almost constantly, one or other of the Native Chiefs or Teachers. These are but trifling changes, and no more than your instructions to me warrant and circumstances require, but they are much appreciated by the Maoris. I am told, however, by Missionaries who have been long in this land, that this mode of proceeding "will make tyrants of the Natives," and that "English experience is of no use in New Zealand." Now, such statements as these I cannot support so long as I believe the great features of human nature to be the same in every land.

I have thought it well to name these things now, so that in case you should hear of any of my measures being questioned, you may understand the root, though you may not be acquainted with the connection of every branch.

Mrs. Grace begins to feel the great advantage one of her servants, that she reluctantly parted with at Cresbrook, would have been to her in taking the sewing department at the School, as well as in superintending household matters.

Pray bear with me when I say that it is a mistake to advise young married Missionaries coming to New Zealand not to bring out a faithful, well-tried servant, if they should have such an one upon whom they can implicitly depend.

We parted with a most valuable young person, in whom we had every confidence, and who very much wished to

accompany us, but alas! the answer we had to give her was, "We are advised not to take out a servant." Only contemplate the position of a Missionary's wife, who is without grown-up daughters! In a season of health she labours to the full extent of her strength, her house and your School, it may be, are going on satisfactorily, when sickness or a confinement removes her for a time; then, after a while, labouring under the increased difficulty of having an additional baby to attend to, she returns to School to find that she has to go over all the old ground again! Besides all this, the Native character requires all that we can give it of the softening and refining influence of the educated Christian woman. The women of this race must be raised, or the Maori must continue to inhabit his whare, with no bed but the cold earth; no door but one that he must enter on his hands and knees; no fire-place, no chimney; not even a hole in the roof through which the smoke might escape!

I think I promised that I would send you my first impressions of the state of things existing in this far-off land. Now, after five months' observation and enquiry, I give you a brief sketch of the temporal condition of these people. I think I have already written to you upon their spiritual state; later, when the opportunity offers, I hope to send you a few remarks upon the working of this Mission.

In the meantime, may the Great Head of the Church abundantly bless and prosper the work of Missions at Home and abroad, and ever keep us mindful that, though we may plant and water, it is God who alone can give the increase.

Remember me very kindly to Major Straith, Mr. Strachan and Mr. Greenway, and believe me to remain,

Dear Sir,

Yours faithfully,

(*Sd.*) T. S. GRACE.

The Revd. H. Venn,
C.M.H., Salisbury Square,
London.

THE REVD. T. S. GRACE'S REPORT OF THE TURANGA DISTRICT FOR THE YEAR ENDING DECR. 31ST, 1851.

In the absence of the Ven^ble. Archdeacon W. Williams it becomes my duty, so far as I am able, to present a report of the District for the past year.

On the 24th Octr. 1850 we were left here in charge of this Station, at which time we did not know sufficient of the language either to understand the Natives or to be understood by them, consequently, we have had many difficulties to contend with; besides which, it is at no time desirable that a man should be placed in charge of a Station as substitute for another unless he knows something of the Maori character. Still, in the midst of many difficulties and trials, we have much reason to thank God and take courage.

During the past year the different parts of the work of this District have received as great a share of attention as my time and knowledge would allow. For the first six months our time was principally occupied at the Station in attending to the Native Boarding School, in meeting the different Bible classes, and in attending to the sick. On Sunday the two Native Services, and also an English one, have gone on without interruption, since which time I have been much away from home for the purpose of administering the Lord's Supper in those Districts which are dependent upon this one for that ordinance.

In May I made a journey into the Wairoa and Ahuriri Districts, at which time (assisted by the Revd. J. Hamlin) I administered the Lord's Supper at Wairoa, Mohaka, Waihou and Oraka to 287 communicants, and in the Ahuriri District at Waitangi, Paotangata and Petene to 297. On this journey I saw more of the working of the system than I had the opportunity of doing before. In some of Mr. Hamlin's out stations I witnessed the best order and attention that I have so far seen amongst these Natives. In the months of October and November I made two journeys into the Uawa District, at present vacant owing to the absence of Mr. Baker in Auckland for medical advice. During these visits the Lord's Supper was administered to 277 communicants; 24 adults were

baptized—also 29 infants. The examination of adults for baptism is a work of much labour and anxiety. I found it particularly so in this instance.

In November last I made a second visit to the Wairoa District, but did not proceed to the Ahuriri as I had intended, on account of receiving a note from Mr. Colenso to postpone my journey in consequence of the great scarcity of food amongst the Maoris. On this journey the Lord's Supper was received by 255 communicants at the different places in Mr. Hamlin's District.

Turanga.—The congregation at the Station has kept up to its former numbers, but the Sunday School for men has not been so well attended; that for women improves. Of the distant villages I cannot speak distinctly. Whenever I have visited them on Sunday there has been a good congregation. The Lord's Supper has been twice administered throughout the District—once in April, and again in October, at which times 762 communicants have been admitted—a considerable number having been kept back for bad conduct.

Churches.—One very fine Maori Church at Wairerehua has been finished, with the exception of the windows, which the School boys are now making. The first pillar of the new church at this Station was set up on the 26th of March last, at which time an appropriate ceremony was used, and a bottle containing various coins, papers and documents, written in both English and Maori, was deposited.

The building has progressed so far as the erection of the frame work, beyond which it cannot proceed without considerable funds, as it is intended to be finished outside with boards. This Church will be, if finished according to Maori architecture, the greatest monument of national art that New Zealand contains, and which the present race is likely ever to execute.

A new Church has also been begun at Whangara, and is progressing rapidly. It is a Maori Church of comparatively small pretensions, but is, I believe, the first Native-built Church in this land which has a chancel. For this Church also, the School boys are to make the windows and doors.

Schools.—In August the Native teachers and monitors were desired to meet for School when 21 males and 5 females assembled for a fortnight. Our subjects were Scripture, Geography, Tables of weights and measures, figures, and writing—some of them made satisfactory progress. The Native Boarding School has, on the whole, given us encouragement. I regret that this year it has not been able to maintain itself, but hope it will do so for the year to come, for I conclude we shall have nearly a year's wheat to gather in about a fortnight, and also the advantage of a supply of beef from some of the young cattle. From necessity we were obliged to make a change in the School with respect to the teacher, and have found it expedient to admit boys as well as girls, which we find works better and more economically than when girls only are dealt with. In several of the boys and girls there has been evident improvement. Mrs. Grace has given daily attention to the girls. The average number of children is 25.

Native Teachers.—I am unable to report very favourably of Native Teachers. In December 1850 one was convicted of adultery which had been going on before our arrival here. The man was sent to the Bush by his own people, where he was taken ill and died in June last, while I was on a journey to Ahuriri. Two of my teachers who visited him report that he died penitent and happy.

In October last another man was convicted of the same offence and also sent by his people to the bush. A third, for want of attention to his duties and general bad conduct, I have been obliged to dismiss. The others have all been obedient and kind, and several of them have been very attentive to their duties.

Altogether this has been a year of great trial to the Natives of this coast. It has been a great temptation to my own Natives to impose upon the supposed ignorance of their new missionary; besides which, in July, a large vessel was wrecked in the Bay, which afforded them an opportunity of both stealing and drinking—into which sins many of them have fallen.

The present is perhaps the most critical period of their history. Outwardly they have embraced the Gospel, but ere there has been time for it to become rooted and

grounded in their hearts, colonization has burst upon them with all the evils which in modern times it has brought upon the different aboriginal races.

The love of these Natives for horses outweighs every other consideration. To gratify their desires they have sacrificed the plains of Ahuriri and a large block of land at Mohaka, and are now in treaty for the flats of Wairoa and Turanga. Thus they have already sold at least one-half of their available land on this coast for a few pence per acre, and, with the proceeds, are giving most exorbitant prices for horses which are of no practical use to them.

The offers made by the Government land agents for the purchase of Native lands, are a throwing of the apple of discord amongst them. Feverish excitement, discontent and quarrelling are the natural results. In a year or two all parties become tired of debating and gladly hand over their possessions to the Land Agent. Against this state of things no aboriginal race on earth can long stand.

(*Sd.*) T. S. GRACE.

THE REVD. T. S. GRACE'S REPORT OF THE TURANGA DISTRICT FOR THE YEAR ENDING DECR. 31ST, 1852.

In the prolonged absence of the Venble. Archn. W. Williams it becomes my duty to furnish a second report for this Station.

This year has been marked by an extraordinary advance in civilization, in a great measure the effect of the opposition I met with last year. Had the Europeans been less furious in their opposition we should have been less successful. The Maoris have learned that eating bread is better than Native food, and that to sit at a table and use a knife and fork is no punishment. They acknowledge that our mode of working is superior to theirs, and have found out that their huts are obstacles to everything in the shape of domestic comfort.

Their keen desire for clothes has greatly moderated, and a wish for knives, forks, spoons and plates, pots, pans, smoothing irons, and tea-kettles has taken its place. The plough is in their hands and is working wonders amongst them. Eighteen months ago there was not a

Maori in the whole Bay (except in connection with ourselves) that could be prevailed upon to milk his cows. Now they are making every effort to reclaim their bush cows, and great numbers are milked regularly. Oxen for the plough are sought for in every direction. The use of money and figures is doing much to enlighten them, and, if they persevere with the Corn Market already commenced by them, they will soon understand the art of dealing. In every temporal respect they have made progress. More than one of these Maoris has told us : " Now is the beginning of our strength ! This is the beginning of our Kingdom ! Now we are beginning to live ! " and many other such-like expressions.

European opposition has been in vain, so far as this place is concerned. My experience here, short though it be, has been a practical illustration of the passage, " Surely the wrath of man shall praise Thee, and the remainder of wrath shalt Thou restrain."

I regret that I cannot speak so favourably of their spiritual concerns. The present year has been one of the greatest trial of principle. Another large vessel was wrecked here in April last, and, being a total wreck, the goods washed upon the shore were a great temptation to them, and many were guilty of theft.

To get these things restored has caused us much trouble and anxiety. In addition to this a public house has been opened, and, though it is against the law to sell to Natives, yet it has been done, and at present drunkenness is too common amongst them.

The Government land sales have continued to have a bad effect. These things, in addition to the common temptations, and to a listless state arising from the novelty which attached to their first reception of the Gospel, have produced considerable deadness. Still, there are many who have walked consistently, but much remains to be done in order to further their spiritual advancement.

The greatest evil that we have to contend with is, I consider, the unsatisfactory state of the Maori teachers. Now that civilization is advancing, these men cannot devote the time they formerly did to their people ; besides which, men of higher attainments are absolutely necessary.

His Lordship, the Bishop, visited us in February last and held four confirmations in this District. The Maoris were at the time in the midst of their harvest, which was very unfortunate, many having to attend the services at very considerable inconvenience.

During the year I have been travelling for between four and five months—52 days of which have been spent in the Uawa District, and 35 in visiting the Wairoa and Ahuriri Districts.

The Lord's Supper has been administered only once this year on account of the great scarcity of food, that has prevented the people from assembling. Many also have been kept back on account of misconduct, so that only 324 have partaken up to this time; however, in a few weeks it is again to be celebrated, when I doubt not there will be an increase over last year.

The Native Boarding School has gone on satisfactorily. The chief subjects taught have been reading, writing, arithmetic, and, for the girls, needlework. A little progress has been made in singing.

The industrial branch may be considered the one that has been most successful. The girls have attended to all the work of the house. All the elder girls can now wash. Four have learned to iron. Three can get up linen in very good style. Three have learned to milk. Two to make butter and cheese. Two Maoris from the pa have also learned to make cheese.

The principal employment of the boys has been to work land—digging, sowing, planting potatoes, fencing, etc., all of which they have done in an English manner, and, were a prize given for the best farming done in this District by either Europeans or Maoris, there is no doubt but that our Natives would receive it!

The work on the whole has been very laborious, owing to not having been able to get the plough to work early last winter. We have had to depend on the spade and the girls have also had to take their part in the work.

One large paddock of 3 acres was dug in two weeks by 12 of them with the help of 3 boys, in addition to attending to School morning and evening, and, also, to all their other work.

Seven boys in the same time dug 2½ acres without once missing School or any of their other duties! No more practical proof could be given that, with proper attention, the children of these Natives may be brought up to habits of industry; but this cannot be effected at present by Maori Schoolmasters and Mistresses. There must be European instruction and example, else little can be done.

In addition to the above, the repairs of the Mission premises, fences, and some little additions have been attended to by the boys, without any extra expense to the Society.

We did hope this year that the School would have cleared its own expenses, but, owing to the entire failure of our winter crop of potatoes, we have been under the necessity of drawing upon the Society for the sum of £10 0*s.* 7*d.*

For the coming year, however, there are 3½ acres of wheat almost ready to cut, which will be sufficient to supply a larger number of children than we have at present; three acres of this wheat, as well as ½ an acre of potatoes, are growing at a distance from the Station on ground which the Maoris have very kindly allowed us to plough—so, in all probability, the next year will be as great a year of plenty as the present has been of scarcity.

We have to acknowledge the continued mercies of our Heavenly Father to us during another year. Our work has been particularly trying. We have had many difficulties to contend with.

The violent opposition of the Europeans, which at first assailed us, has for some time past subsided into a deep under-current of prejudicial remarks to the Maoris, tending to make us appear to be the cause of any local misfortune or inconvenience happening to them. This has told considerably upon one tribe engaged in the building of the new Church. Still, our labour, poor and imperfect though it has been, has not been in vain. From our peculiar circumstances here, it would have been foolish to have expected less opposition than we have met with. We have learned much while being here that will, I am sure, aid us when going to Taupo—to which place we expect to remove in a short time.

(*Sd.*) T. S. Grace.

THE REVD. T. S. GRACE'S REPORT OF THE UAWA DISTRICT FOR THE YEAR ENDING DECR. 31ST, 1852.

In consequence of Mr. Baker's absence through ill-health, this District has continued in my charge.

During the past year I have visited the whole of the District four times, and, on the whole, I think I am justified in reporting favourably of it. I did greatly fear that the work would almost cease; for, upon visiting this District last year, I found the Chapel at the Station had been blown down and very little disposition manifested to rebuild it. I greatly feared many Maoris would go astray, but this has not been the case. On the contrary, when I reached Uawa in September, the majority of the Natives came to the Sabbath services that I held.

There is a heathen party at this place who have given us some trouble this year. Some of the Natives of the Turanga District had last year taken a post from an old burial ground, and had appropriated it. This, according to heathen custom, is a great offence, and, though our people replaced it, nothing reasonable would satisfy the great heathen Chief, Te Kani. The roads were made tapu, intercourse was stopped, war declared, and appearances looked very threatening.

Under these circumstances I felt it would not be prudent to leave home for my journey to the Ahuriri. I had been in constant correspondence with the great Kani, endeavouring to make him take a favourable view of the mistake. When a little softened, I sent him a deputation of the most influential Turanga Chiefs, with the information that I would follow them in three days. This I did, and was most happy to be able to bring matters to a peaceable conclusion. The Christian Natives, however, have not yet returned to their village, which they had deserted, and their neat little church remains unfinished.

On my visits through this District, the attendances at the services and Bible classes have been very good, but, whether above or below the average, I am unable to state. At Tokomaru, the furthest village of note to the North, everything has been very encouraging; as in most cases, the best Natives are those furthest from the Station.

In February the Bishop held a confirmation at two places in this District.

The Lord's Supper has been twice administered throughout this District. On the second occasion, which was in September, this service was held principally for newly confirmed persons.

The number of old communicants who have this year partaken of the Lord's Supper is 312. Persons newly confirmed 96—in all 408. At the latter end of April the Native Teachers and principal monitors came here to Turanga for school. They behaved well and worked very hard.

Our subjects were the book of Genesis, the Gospel of St. Mark, the Epistle to the Galatians, and Arithmetic. During the short time that they could stay they gave me every satisfaction as to behaviour, and the attainments of three of them were very respectable. They all returned highly pleased, and, I hope, in some measure, benefited. They evidently had anything but an aversion to an English mode of living.

A few weeks afterwards two of them sent me a written abridgement of the contents of the different chapters of Genesis and St. Mark which we had studied, and which give evidence of considerable attention and memory.

On my visits to these Maoris, I have spent the Sunday evenings with the Native Teachers and monitors, and I trust that such attention has not been in vain.

The position of the Native Teachers and monitors, under the present state of things, is very trying and difficult, and we have reason to thank God that, in this District, in which so much has devolved upon them for the last two years, the work of the Gospel amongst the people has not materially suffered.

During the year I have travelled four times through the Uawa District, and, in all, have spent 52 days in it. These are many days to take from another District, but are too few to supply the place of a Resident Missionary.

(*Sd.*) T. S. Grace.

TURANGA, POVERTY BAY,
29th April, 1853.

The Revd. H. Venn,
Hon. Sec. C.M.S.,
London.

DEAR SIR,

We have long been looking forward to the return of Arch. W. Williams, but, up to this date, I have no intelligence of his having yet arrived in New Zealand. We have been anxious to proceed to Taupo, and have made every preparation in our power. We had hoped to reach Taupo before another winter set in, but this will now be quite impossible.

A week ago I received a letter from the Revd. R. Barker telling me that he is leaving the Coast. This is greatly to be regretted as our numbers are already very few, still I cannot help hoping that we shall not be sent to fill up what may be considered as a worn-out Station.

I wish, if possible, to be allowed to fix on the site of the Station at Taupo, inasmuch as I have some views that are, perhaps, peculiar.

If your object in sending me to Taupo be only to preach to poor, perishing sinners, then, as a travelling Missionary, it will be a matter of the smallest consequence where the Station is placed. But, if in addition to this, you wish me to establish industrial Schools, then almost everything will depend upon the site chosen for the Station.

My observations in this country have forced me to two conclusions. *First:* that Maori Schools in or near to colonial towns are absolutely foolish.

Secondly: that to place them in, or near to, Native villages is nearly as bad. I think I am justified in saying that in this colony, under the above circumstances, schools have not succeeded in anything like the manner we might at first sight have expected. The ordinary excitement of a Maori village constantly breaks in upon the necessary order and restraint of a boarding school; whilst the depredations made by the half-starved dogs and pigs of a Native village are not only a source of constant ill-will, but a serious loss. For the two and a half years that we have been here £50 would not cover the losses we have sustained through the

inroads of dogs and pigs upon our crops in spite of our fences, which are of the best and strongest kind, and are always kept in good order. These are only some of the minor drawbacks of such a position. Something effectual must be done for Maori teachers. Their present connection with all the degradation and squabbling of the Native village must be broken, and so I should like to have the teachers living with me on the Station.

The only two Native Teachers, in whom I can place any amount of confidence, are the present and former Native Teachers of our School. They have acquired our mode of thinking and of handling a subject, and the Natives themselves are not backward in telling us that they are the only two " whose sermons are as light " to them and that " their words are strong like the words of the Missionary." Our present School Master is a man of middle rank. Two years ago he possessed no influence, and apparently little talent. Now he commands more esteem than all the others, from the fact of his conduct having been more consistent, owing, I feel sure, under the blessing of God, to his having been delivered from the degradation and temptations of the Native mode of living.

I am thankful to say that we all continue to enjoy good health. Praying that the grace of God may continue to rest upon all the efforts of the Society both at Home and abroad.

I remain, dear Sir,
Yours faithfully,
(*Sd.*) T. S. GRACE.

REPORT OF THE REVD. T. S. GRACE FOR THE UAWA DISTRICT FOR THE YEAR 1853.

Up to the end of August I had visited this District three times, having spent in it altogether 35 days.

The Natives of this District have, for the most part, continued to hold fast to the profession of their faith. No villages have given me more satisfaction than those of Tokomaru and Anaura. The Lord's Supper has twice been administered at Uawa, and once at Anaura and Tokomaru; in all, 258 Natives have partaken, amongst whom

were 38 individuals who have been admitted for the first time. 21 adults and 29 children have been baptized.

In January I made a journey to Uawa for the purpose of seeing Hakopa, the Native Teacher, whom consumption had brought near to the gates of the grave. I had three interviews with him, in all of which he expressed the same firm faith and confidence in Christ as his Saviour. He more than once told me that he was not the least afraid to die. I asked him if he were not a sinner. "Oh, yes!" he replied, "but on Christ I rest, for, by His death, my sins are forgiven." He also spake much of the indifference of many of his own people, and was evidently much distressed concerning them. The Maoris of Uawa, having been accustomed to have a resident Missionary, were no doubt less disposed to listen to him than were the Maoris of other places, who have not enjoyed that privilege; in addition to which the Maoris of Uawa appear more indolent in both spiritual and temporal things than do their neighbours. On the Sunday evening, according to custom, I had the Native Teachers and Monitors of the Neighbourhood, in order that they might go over the Gospel for the day with me at the Mission House. After our lesson we had much conversation respecting the approaching death of Hakopa.

They were evidently very much affected, and pressed me very strongly to make my abode with them instead of going to Taupo, "For," said they, "we are left orphans." I reminded them that they had had a Missionary for many years, but that the Taupo people had had none. Poor Hakopa died a fortnight afterwards, witnessing a good confession; all his friends bearing testimony to the strength and clearness of his faith right up to the end.

When I again visited this District in April it was with the fighting expedition of the Turanga people (see report for Turanga). I then found two large pas strongly fortified at very great labour. Evidently they would not have been able to defend themselves against the army that was to attack them, yet there were a few desperate fellows amongst them who seemed to delight in war, and who were a menace to a peaceful settlement. The majority, however, were heartily glad to see me. My coming was to them an

omen for good, and, when I related to them the peace we had effected at Puatai with "Te Kani," they were not a little relieved from the state of anxiety and suspense in which I found them.

They had been having service three times a day for two or three weeks. No doubt this was, with many, the effect of fear, but some, I feel sure, made prayer their refuge in the hour of danger.

In May the principal Maori Teachers and Monitors of the District came to Turanga to school for a fortnight, during which time they showed great attention, worked hard, and returned home in fine spirits, after having taken a most affectionate leave of us.

One of them has since joined our household, with the intention of going to live with us at Taupo.

Owing to our being delayed in Turanga, I was enabled to visit this District again in July for the last time. In all the villages I found a good feeling; the threatened war appeared to have had a good effect. On this occasion I administered the Lord's Supper throughout the District. Thus have ended my labours in this place, upon which I must ever look back with humility, mingled with some degree of pleasure. The Maoris of this District seem to have thought better of us ever since I refused to baptize their young Chief two years ago. The young man was evidently not in a fit state of mind at the time he presented himself, so I gave him a testament, and desired him to make himself acquainted with certain portions of it, and promised to examine him again on my next visit. From this time they have all been more willing to attend our services, and the Teacher assures me that they will continue in the same good and wise path.

(*Sd.*) T. S. GRACE.

REPORT OF THE REVD. T. S. GRACE, FOR THE TURANGA DISTRICT—FROM 1ST JANUARY TO 16TH AUGUST, 1853.

Before finally leaving this Station, it becomes my duty to furnish a report for the former part of the year up to 16th August last, at which time The Ven. Archdeacon W. Williams arrived here. I fulfil this duty with peculiar

feelings of thankfulness to Almighty God for many special blessings granted to us during our sojourn in this place. We have been carried through opposition, the extent of which, had I been able to foresee, would have caused me to draw back from the conflict.

Up to the 16th August I had travelled three times through the Turanga and Uawa Districts, and once through the Wairoa; being absent in all 70 days. I administered the Lord's Supper at five different places in this District, to 391 communicants and baptized 38 children; in the Wairoa District, at six different places, to 200 communicants.

Our Sunday morning congregation at the Station has always been good; the evening service has, perhaps, lost somewhat owing to parties having to return to a distance for food. At the outposts I have always found good congregations. The Gospel, which has formerly been preached here, having produced a state of peace, which now enables every man to retire to a distance from his village to cultivate his own peculiar inheritance without fear, together with the increase of industry, has made it much more difficult now for large numbers to meet for instruction than was formerly the case.

The industrial boarding school has continued to meet our fullest expectations. In January last we commenced Hullah's system of singing, and have found the progress made satisfactory. Those of the young people who took a pleasure in it were able, at the end of six months, to take their respective parts in a number of these songs, and also to sing "God save the Queen." So much cannot be said of their English lessons. In sewing Mrs. Grace reports considerable advance, also in the general domestic duties. Seven young men have learned to plough; some of these came for that purpose only and afterwards returned to their villages. Four Natives have been taught to make, and put together, the woodwork part of a plough. These may appear small matters, but, to a people in the present state of these Maoris, they are very important. Modern improvements in such things should, for the most part, be cautiously avoided, in that they throw obstacles in the way of Maori advancement. In School teaching we begin with the A.B.C.; when instructing in civilization we too

often commence with things analogous to words of seven syllables!

The Sunday evening school has gone on without interruption, having been kept up by Mrs. Grace in my absence. The amount of Scripture that the elder pupils have committed to memory has surprised us! I had 19 years' experience in Sunday Schools at Home, but have never had lessons of such length learned so easily, nor so well! In addition to the Collect, Gospel and Epistle, we commenced the history of Joseph on Advent Sunday, Novr. 1852, and finished it the following July, a few weeks before my work here was ended. Upon these Sunday Evening classes I look back with greater pleasure than upon any other part of our labour here. We cannot but believe that the amount of Scripture that has been committed to memory, and the number of Scriptural subjects that have, in nearly three years, come under consideration will, in God's good time, bring forth fruit.

In May last we had a Native Teachers' class, when 22 Teachers and Monitors from this and the Uawa District assembled for a fortnight. They worked very hard whilst here, and, I humbly trust, carried home with them some little information as a reward of their devotion and toil.

They of course made a little more work than usual in our domestic arrangements, but our Native girls seemed determined to perform their part well, and this they certainly did. They provided food with the greatest willingness and alacrity, and appeared untiring in their zeal to make the visitors understand some of the advantages of a civilized life.

Their interest in this subject, I believe, arose out of a discussion that took place at a former Native Teachers' School—namely, as to whether such a mode of living was really applicable to Maoris, and in accordance with Scripture. The conclusion arrived at (as afterwards reported to us) was unanimously favourable.

The early part of this year was somewhat full of events of a varied character. In February I fulfilled a long-standing promise given to some inland Maoris, namely, of visiting them in company with Mrs. Grace, our eldest

little girl, and most of the School girls. The Maoris provided the ladies with horses, and the whole party with plenty of food. The journey occupied 8 days, 5 of which were taken in travelling, and, during which time, we met with a great many most pleasing instances of Maori affection. Their love and attention during this trip we can never forget. The Maoris were delighted, and I hope they received benefit. This journey did not cost us a farthing, and is a proof that the Maoris are certainly not naturally covetous.

In March we had a flood, much greater than the oldest Maori remembers having seen. It caused sad destruction ; much food was washed away ; many villages were inundated, and a winter of great scarcity has followed. Providentially no lives were lost in this District.

At this time also occurred the death of the great woman of this place. Her baptized name was " Victoria " ; many called her " The Queen." She died of consumption, surrounded by friends who did all they could to persuade her that she was bewitched and amongst whom, I regret to say, were two Native Teachers. Consequently my visits to her at first were not very welcome, but, as her end drew near, her faith began to revive, and, for some weeks before her death, she bore testimony, both to Mrs. Grace and to myself, of her faith in Christ alone. The night before her death I visited her for the purpose of administering to her the Lord's Supper. She then told me she was dying and would soon be with the Lord. She spoke much of her Saviour, but it was impossible to understand all that she said, so weak was her voice.

She had frequently told me that she did not believe she was bewitched, although some of her friends thought so. She delivered several exhortations to her people to give up their contentions and evil ways, and to make strong their service to God.

Two happy deaths occurred soon afterwards, while I was away, and of which the Maoris gave me very encouraging reports.

The death of Victoria had nearly involved us in a war with the great Chief Te Kani. The tribe of Victoria, many of whom believed the old lady had been bewitched by a

Priest at Anaura, set out on the 11th of April, 150 strong and well armed, to avenge her death. I felt it my duty to follow this army (for it had set off privately before I was aware). I did so with all haste and overtook it in the evening.

On the following days I kept a few hours' journey before the army, in order to appease the hostile villages before it arrived. After much trouble and many fears, I rejoice to say that the desire for warfare terminated on the fifth day of our march to Anaura, and so was established the Gospel of Peace. After this one of the Native Teachers above alluded to gave us much trouble. He had been one of the leading men in performing certain incantations over Victoria in order to destroy the power that bewitched her.

Our stay in this District, though short, has allowed us to mark the many growing changes that are taking place in the condition of this people. Their trading, which now is considerable, has attained a degree of intelligence beyond what might have been expected in so short a time.

In March, 1852, I attended the first Maori feast (hui) supplied by the products of the Station, and conducted in English style in order to celebrate the "Harvest Home." The food consisted of roast pork, potatoes and apple pudding, followed in the evening by a plentiful supply of well-sweetened tea, and good bread and butter. This feast was got up entirely by the Maoris in imitation of one that we had given to the Mission School a short time before, upon finishing our first Harvest. After dinner we were entertained with speeches, the tenor of which ran upon temporal advancement, and, after having referred to the advantages arising from the use of money (which at this time they were beginning to appreciate), their motto was, "Ploughs, sheep and ships," as a basis upon which was to be established a civilization like unto that of the Pakeha.

I had had much conversation with some of them individually before, but now they appeared, in a body, to lay hold of these ideas with a giant grasp, and, so far, I must say that they have continued to work them out with a steady determination such as I never thought them capable of.

Now, as we are about to leave, we see the plough in full operation, sheep being introduced, and four small vessels bought, and nearly paid for. Several rough but better kind of houses have been erected, and a large quantity of timber has been sawn with which to build one substantial house on European lines. They show a keen desire for flour mills; a very considerable amount of wheat is now consumed by them, and, as they themselves have noticed, a great decrease has taken place in the number of deaths.

It is rather remarkable that we have not buried one individual from the School since we took up work here!

As regards temporal things their eagerness for instruction is great. As to their spiritual welfare, I may say, "Oh that there were such an heart in them!" Yet, how often are even good men found to be wiser in providing for the needs of time than for those of eternity!

We take our leave of this place, and of the Maoris, feeling that we have reason to "thank God and to take courage." We have met with much opposition, many real difficulties and great mercies. Even among the Europeans there have not been wanting those who have sympathized with us. Others have acknowledged that their former treatment of me was unjust and wrong. From the Maoris we have received affection at all times.

(*Sd.*) T. S. GRACE.

TURANGA,
29th Decr. 1853.

MY DEAR SIR,

Upon the arrival of Archn. W. Williams I was in receipt of a letter from the Bishop to proceed to Wellington, and from thence to Whanganui; also of a letter from Mr. Vidal stating that it was thought that the Whanganui River would be impracticable, and that I had better think of approaching Taupo by the Bay of Plenty. Under these circumstances (there being no vessel by which we could go to Wellington) I proceeded overland to Taupo, Whanganui, the Bay of Plenty and Auckland—*First*, to select a Station, and, *Secondly*, to explore the country in order to find out the best road previous to removing my family. From this long and perilous journey I have just returned, and

now feel it my duty to write you some particulars respecting the steps I have taken.

First. As regards the selecting of a Station, I found it was necessary to proceed with the utmost caution. Every village I entered had its claims and jealousies. Between the two great Chiefs, " Te Heuheu " and " Te Herekiekie " I found to exist a deadly feud of long standing, and which my work, it appeared, would be likely to increase. I learned also from the Maoris, and from a letter written by the Revd. B. Taylor ten months ago, that I was committed for no less than three places of residence. Under these circumstances, my first and plainest duty appeared to be to endeavour to bring about a more united and peaceful state of things, and, at the same time, to show them that they all had an interest in common. I, therefore, proceeded by telling them that, in coming amongst them, I looked upon them all alike, and that I should feel it my duty to choose the most suitable place I could find so that we should be able to do the most that was possible for them all. I informed them that the desire of your Committee was that we should establish an industrial School; but that we could not have such a School unless it were built where fertile land was available, where a plentiful supply of wood was close at hand, and with a fall of water close at hand for a mill. This speech silenced the claim of several villages which possess none of these requirements.

After this I travelled to Roto Aira, but the weather was such that I saw little of the place and only seven of the people. I then returned to the Western side of the Taupo Lake, visiting Tokaanu, the residence of Te Herekiekie.

At this place I was strongly beset, as it possessed some of the requisites. On proceeding to Pukawa, the residence of Te Heuheu, I found all that was requisite, and felt that, if the Maoris were willing to give me what was required, so far as Lake Taupo was concerned, my search was at an end. I found Te Heuheu most willing to give me all that was necessary; accordingly, I had a great meeting, and selected the place for a Station, pointing out the two plots of land containing about 70 acres in all.

I found that the two great Chiefs of this centre were heathen, and also that only 3 Maoris were Protestants. In

the course of our meeting it was agreed that all the Maori Teachers should come and reside alternately on the Station.

I had much talk with them on spiritual matters and Schools, and spent, I trust, a profitable Sabbath. We had two full services and also School, baptized 2 children, and, in the evening, had a class of all the Native Teachers that had assembled. On the Wednesday morning following I proceeded on my journey to Whanganui to inspect the road and river, and had the pleasure of meeting Mr. Taylor. This journey occupied 4 weeks, after which, on my return, I put in two more days at Pukawa and then proceeded to Matata, in the Bay of Plenty, visiting all the villages on the South and East sides of the Lake.

Tokaanu, being the nearest village to Pukawa, I purposed visiting first, and, for that purpose, started in a canoe; but, when Te Heuheu learned that I was about to visit his great enemy, he flew into a great rage, and called out to the men to bring the canoe back; so I was obliged to get out, and walk overland in the dark, leaving the great Chief to compose himself. I spent the night at Tokaanu with Te Herekiekie, and, in the morning, had a small meeting with the Chief and some of his people, when I related to them all that had passed, and stated that, if they could not make up their minds to be friends with the people of Pukawa, it would be folly for me to come and settle amongst them. This Chief spoke fairly and said he was willing to be reconciled. After this meeting I set off on my journey accompanied by this great man and his wife who, according to previous arrangement, were to accompany me to Matata to select the site for a house there. On our way we met Te Heuheu with some of his people proceeding to Motutere, our next stopping place. Te Heuheu had evidently come on to see how I had taken his affront. On the road the two Chiefs shunned each other. I spoke to Te Heuheu, and expressed to him in substance what I had said to Te Herekiekie and his people in the morning. On the morrow, at Motutere, after morning service, I begged Te Heuheu to sit on one side of my tent and Te Herekiekie on the other. I then stated to all present, amongst whom were many important men, what a great

evil it was to them all that the two leading Chiefs should be living at variance, and endeavoured to show them that, if they could not agree and give up their bitter jealousies, my work would be injured, and that, instead of my being a messenger of peace to them all, I should always be involved in their disputes ; also that, when I had been to Auckland and had related to the Committee all that had passed, perhaps, after all, I should be sent to some other District. I then proposed that their great dispute, about a tract of land and the Mountain of Tongariro, should remain until I had been some time amongst them, and that in the meantime they should shake hands and " hongi " (press noses) in the presence of all, be good friends and neighbours, and help me in my work, etc. I then questioned each individually as to whether he was willing to accept my advice, and received a favourable answer from each. I then shook hands and " hongied " with them both, and, having done so, led them to the front of my tent, where, to the great joy and to the wonder of all the Maoris present, these two great men cordially went through the ceremony as required by me.

After this the Lord's Supper was administered, at the conclusion of which these two heathens attended the catechism class and sat side by side as brothers. I pray God that this may be a lasting peace. On the next day, Saturday, we proceeded on our way to the Bay of Plenty. In the afternoon the wife of Herekiekie was taken ill, and it was found impossible for them to accompany me further ; Herekiekie therefore gave me a letter to the people of Matata, and we travelled on to a small village across the Lake called Jerusalem, at which place it had been arranged I should spend Sunday and administer the Lord's Supper.

Secondly. With respect to a road for the conveyance of my family and luggage : Whanganui presents great difficulties. *First.* The difficulties of shipping from hence to Whanganui. No vessels could be found to take us even to Wellington, and, could this have been accomplished, we should have had to trans-ship at Wellington for Whanganui. These two shipments could not have been effected for less than £100 to £120 ! *Secondly.* The Whanganui River. We could not expect to get canoes up

the rapids without great damage, and, from the size of the canoes on the river and the accustomed charges, I consider the cost of getting to the River's head would be £200, while the journey would occupy a fortnight. After leaving the head of the River there would be two days' journey over thickly-wooded, rugged hills, when everything would have to be carried on the backs of Maoris, the cost of which it is impossible for me to estimate.

The country to the Bay of Plenty, by way of Tarawera (where Mr. Spencer is stationed) and thence to a place on the Coast called Matata, on a river of the same name, and West of Whakatane, is much better, with a considerable amount of water carriage, which I feel could be made available. This route can be travelled by pack horses, and can be accomplished in 6 or 7 days. The Taupo people were all agreed, before I went to Whanganui, that we must adopt the latter road. Te Herekiekie, one of the two great Taupo Chiefs, belongs also to Matata and wishes us to have a house there instead of at Roto Aira. The Maoris have also promised to come down in a body and to carry all our baggage into Taupo provided we agree to make Matata our road. I have consequently fixed upon Matata, and have had a rough house put up there to receive our luggage and ourselves. I had hoped that the Bishop would have seen the propriety of recommending that the Matata Maoris should be considered as belonging to me, but to this he does not agree. He appears to look upon it as too great a privilege to be entrusted to me, rather than how communication is to be kept up hereafter. This being so I am involved in difficulties. Although I have not promised it, the Taupo Maoris have taken it for granted that to have a house in Matata is absolutely necessary, both for them and for us, in order to open, and keep up, communications between Taupo and the Coast. I greatly fear Te Herekiekie will think himself slighted, and, perhaps, renew the old quarrel with Te Heuheu. It is likely that they may now be unwilling to carry our luggage to Taupo ; if so, much extra expense will be incurred. They may insist that I fulfil Mr. Taylor's promise of having a Station at Roto Aira. I feel sure that, owing to the state of jealousy existing, they will not be satisfied should a house at that

place appear less in dimensions and consequence than the one to be established at Pukawa.

Again, with regard to getting to Taupo. It would be very injudicious to allow only a division of the people to take a part in the work, as the people of such division would then most certainly consider us as entirely belonging to themselves.

A retreat at some distance appeais to be necessary. First: In order to keep this turbulent people in check. I do not think I shall be able to retain the ground without some such provision. The Maoris of Taupo I conceive to be much like all the Maoris were formerly; but they feel, from their inland position, that they are shut out from the advancement that other Maoris, more favourably situated, are making, and so they are in a state of great impatience to go forward. I feel it rather hard that any one should raise obstacles in the way of a Station at Taupo, which has always presented so many real difficulties that no one has yet been found willing to make an effort to establish it. Then again, a quick communication to the coast, in case of sickness, is not a small matter for a family shut up in a country almost inaccessible and far removed from any civilized being. For an industrial School communication must be had with the coast, otherwise all ideas of such an establishment are at an end.

If Mr. Spencer and Mr. Preece have found great difficulties, what must I expect at three times the distance, with, perhaps, 40 or 50 Maoris besides my own family to provide for?

Thirdly. While at Taupo I made the best preparation I could for the commencement of the Station. I set Maoris to saw timber and to erect fences, and also planted a garden, a quantity of potatoes, and sowed half an acre in wheat and barley. The Maori Teachers arranged to assemble in December to put up a temporary house and church, and all agreed to proceed to Matata, when we should land there, in order to convey our luggage to Taupo. At Matata the Maoris have erected a temporary house for us to serve as a store. From Matata I went to Whakatane to search for a vessel and was most fortunate in being able to engage a small Native vessel, at £5 a week, but, as

the Maoris were in the midst of potato planting, they agreed to meet me in Auckland in a fortnight. We then proceeded overland to Auckland by way of Tauranga and the Waikato, calling at Mr. Ashwell's, and reaching Auckland on the 25th Novr. In Auckland I purchased such materials for building as I was not already in possession of, together with stores for 12 months, which have since been landed at Matata. After waiting some days to see the Bishop, we left Auckland on the 13th Decr. and had a very quick trip, first to Matata, and from thence to Turanga, where we arrived on the morning of the 19th December.

I have since sent off a cargo of baggage to be landed at Matata and am now awaiting the return of the vessel to take my family and the remainder of our things. These goods we shall leave at Matata; from thence I will travel with Mrs. Grace and our children to Auckland, where they will have to remain for the winter, while I make another journey alone to Taupo. This is necessary for two reasons. *First.* Mrs. Grace is so near her confinement that she could not possibly undertake the heavy journey before the winter sets in. *Secondly.* It would not be prudent to take anything to Taupo before the whole of the land is enclosed, and is looked upon by all the Maoris as belonging to the Mission Station.

With regard to the expense of commencing the Station, I estimate that £500 will be required for two buildings—a small house and a School house. £200 I hope will cover our travelling expenses, including the charter of the vessel, the purchase of a pack-horse, and for three small houses on the road to be used as stores. Fifty pounds may also be needed for the erection of a rough temporary house and fencing at Taupo.

In conducting an industrial institution at Taupo, we hope to follow out the same plans which we adopted here, at Turanga—namely—for each child or adult boarded, clothed and taught, I trust for the first year to be allowed £2 each; for the second year £1 each, after which, with the blessing of God, I hope to see this part of the work self-supporting. Should we succeed, I shall require a small vessel on the Lake (nothing less than 8 or 10 tons

would be safe on Taupo Lake), two small boats for the rivers on the road ; also a small flour-mill at the Station.

Thus, my dear Sir, I have given you an account of how matters stand with respect to Taupo, and how I purpose to proceed. At present I am greatly cast down by many things. I have many fears, few friends and great difficulties ! However, if God be for us, who can be against us ? I have not been able to give you an account of the journey itself, suffice it to say that we started a full month too soon. We had to cross a high, snowy range and spend a night on it. After this, for two days and nights, we were lost in the desert, had to contend with cold, rain and hail ; were without food or fire, and shut in with deep, rapid, impassable rivers. Again, in crossing the Tarawera Lake in a squall, it seemed impossible for our frail canoe to survive. We forded, or swam, many rapid rivers, and were out one night in our tiny vessel in a fearful storm ; yet, by the good providence of our God, we were all preserved, and I find myself on returning in better health than when I started out.

Altogether I feel that my journey to, and reception at, Taupo has been so far successful and encouraging. However, much remains to be done. Please continue your prayers for us that neither our strength nor our faith may fail.

I have thought that I may not be able to endure the same amount of labour and hardship that has fallen to my lot during the last three years ; still, it is impossible to tell. It is comforting to know that " it is not by might, nor by power, but by the spirit of our God " alone that we must succeed. May a double measure of His Spirit go with us to Taupo.

I remain, my dear Sir,
Faithfully and humbly yours,
(*Sd.*) T. S. GRACE.

The Revd. H. Venn,
Hon. Sec. C.M.S.,
London.

AUCKLAND,
August 28th, 1854.

I hereby present to the Revd. Mr. Grace, for the use of the Native Church and People connected with his new Station about to be formed at the Taupo Lake, a large Bell —lately received from some Christian friends in Scotland —he paying the shipping and other expenses on the same, which amount in all to £9 15*s*. 9*d*.

JOHN TELFORD.

AUCKLAND,
August 31st, 1854.

MY DEAR SIR,

I return you many thanks for the fine Bell with which you have presented me for the Station we are about to form at Taupo.

I do not think the bell could have been given to the people of any station in the country, who have the same claim upon Christian liberality—the poor, and long neglected, Maoris of Taupo! With the many difficulties of forming a station at Taupo you are acquainted; but, if it please God that we reach that place in safety, there will indeed be an interesting history connected with the carriage of the bell. Nothing so heavy, in all probability, has ever been conveyed into Taupo. When fixed at Pukawa, in the Church to be built, it will be an object of great interest and value. It will welcome, with its sound, the poor savage to the House of God, where he may hear the "glad tidings" of a Saviour's love. Its gladdening tones will be carried on the breeze over the bosom of the beautiful Lake, and will be a signal of the hour of prayer to nearly all the villages on its margin.

I will not fail to forward to you and the Christian friends in Scotland, who have so kindly given the bell, a letter from the Maoris acknowledging the receipt of it, and returning their thanks to the donors; but I must remind you not to be impatient as to time. Some 6 or 8 months may pass before the Bell will reach Taupo! You know the slow rate at which things proceed here.

I have been happy to find that Mr. Vidal has paid the expenses of shipment, etc., from England, so now the bell will cost the Taupo Station nothing.

Praying the Lord may be with you in your intended journey.

Believe me, Yours faithfully,
(*Sd.*) T. S. GRACE.

Mr. J. Telford,
Auckland.

CHAPTER II

TAUPO

PUKAWA, TAUPO,
4th May, 1855.

MY DEAR SIR,

I take this my first opportunity to inform you that through God's mercies we have at length reached Taupo in safety. We arrived here on the 19th ultimo, after being seven weeks and three days in our tents since leaving Mr. Spencer's house at Tarawera, and during which time Mrs. Grace and the children have had many privations to endure; however, I am thankful to say that they do not appear to be any the worse in health. All praise is due to the Maoris. They may have tried our patience at times, but we have had the happy experience of seeing them do their best with cheerfulness, and without the least expectation of payment.

The greater part of our baggage was carried from the Coast to Tarawera in January, when, finding that the work was so hard, they all went home quite knocked up, but returned in March bringing with them fresh Maoris; so that, on starting from Tarawera, we numbered 80 Natives, about 50 of whom were able to carry burdens. These, with the assistance of two or three horses, carried back-loads with the greatest patience and perseverance. Three loads for each bearer obliged him to travel the ground six times over; this, with the constant foraging for food, together with wet weather, delayed us so long in the desert.

In addition to carrying, they have kept their word, and have built us a temporary house, 12 yds. × 6 yds., divided into three apartments, on which we are now busily

engaged in adding windows, doors, a floor of Native slabs, a chimney of pumice stone, and two other rooms for Natives—one for a bedroom, the other as a dining-room.

It would give me pleasure to send you a full account of our journey to this place, but the demands upon my time have been many since our arrival, and to-morrow, all being well, I have to leave for Rotomahana to attend a great Meeting of Maoris, and to do all in my power to bring the war of the Tarawera people to a close. After having attended this meeting I must travel on to the coast to have a few more packages brought in—so, for the present, the account must stand over.

Praying that God will, of His great mercy, bless what He has enabled us to begin, and trusting that He will "never leave us nor forsake us . . ."

Believe me to remain,
Yours faithfully,
(*Sd.*) T. S. GRACE.

The Revd. H. Venn,
Hon. Sec. C.M.S.

PUKAWA, LAKE TAUPO,
11*th Sepr.* 1855.

The Revd. H. Venn,
Hon. Sec. C.M.S.,
Salisbury Square,
London.

MY DEAR SIR,

In May last I wrote you a few lines informing you of our arrival here, and promising to write you more fully as soon as the opportunity offered. I now have great pleasure in fulfilling that promise by sending you some particulars of our travels, and of the reception that we received at Taupo.

The coast of New Zealand is particularly dangerous. In the little Native vessel that I chartered in Auckland I encountered a heavy gale on my passage to Turanga; and, when I left Turanga with my family, we were stuck on the bar and in great danger for some hours, the seas breaking over our little bark. Mrs. Grace and the children escaped on the shoulders of Maoris amidst breakers which only Maoris would have dared to encounter! Our boat

was broken, but, even had it remained whole, it would have been useless. After this we had to spend nine days in our tents on the beach, while the cargo was discharged and Maoris assembled to get her off the bar. During this time we suffered considerable loss. At length we left Turanga with a fair wind, but, on the second night at sundown, after we had rounded the East Cape we were overtaken by a fearful storm from the North. We could not go back, and, in going forward there was the greatest danger of our being driven upon the rocks. From the hold of our little vessel God heard our prayers, and, after passing a sad night, we ventured, in the forenoon of the next day, to run into a small bay which afforded a little shelter. Here we found another Native vessel, and, by the aid of a boat, we were able to gain the shore, where we spent two days. When leaving Whakatane for Auckland another gale, accompanied by a tremendous sea, burst upon us almost in a moment! In so small a craft you can conceive the anxiety of a parent with so helpless a family. God's mercy, however, was greater than our fears. A little after midnight, after about 15 hours tossing, we welcomed the Sabbath morn in comparatively smooth water, on the other side of Cape Colville. In Auckland many trials awaited us, of which you know something.

On leaving Auckland we had much difficulty in procuring a vessel, and, after waiting several weeks, were obliged to engage a very small one of only 10 tons, that had been an old landing boat.

The crew consisted of an invalid European, one Maori and a boy of 14 years. In this we had a good passage to Maketu where we put in just in time to escape a storm which we could not possibly have weathered! This was providential as our poor European could not bear even the slight exertion at the helm. Mr. Chapman gave us a most kind reception. After a week's delay we started for Matata which, like most of the rivers of this island, is guarded by a bar and heavy surf, and can only be entered at high water. We reached this place at low tide, a most inconvenient time, while the wind, which was already blowing fresh, was fast increasing. Seeing a large canoe about to run in, and being very anxious concerning my

family, I hailed it; it came alongside and, by some means, we all got safely into it. Another danger awaited us—the crossing of the bar! The Maoris, however, performed their part with exquisite skill; we rode on the crests of three successive breakers, and were at last washed high and dry upon the shore. Thus ended our travels by sea. The poor European died about a month afterwards.

The Natives gave us a kind welcome. Three women joined themselves to Mrs. Grace, that they might administer to her wants, and, though far from our destination, we seemed once more to be at our work and at home, and were enabled to thank God and take courage.

Now commenced our inland journey which has since, in six months, cost me 1500 *miles* of foot travelling! Over some parts of the road I have passed 18 times, and over no part less than five! Our first enquiry was respecting the Maoris from Taupo—none had come! We were informed that a few, who had been down a little time before, had left word that the people of Taupo had determined to have £4 each for a single load. This news was discouraging, yet, if they were to be paid, not unreasonable for a month's work at least, seeing that they could get 5*s*. per day as labourers. About this time five Natives of Tauranga refused, at Archn. Brown's request, to accompany some military men to Taupo though £20 was offered to them. This news did not at all surprise me. My mind was made up—no half measures would meet the case. If payment was to be made it must be full and equitable; if not entertained, it must be refused altogether. From the first I had stipulated that, if I came to Taupo, the people to whom I was being sent must help to carry us in. They had consented to this arrangement, though there was too much reason to believe that they never seriously intended to perform their part.

Food was scarce, new potatoes not being ready to dig, and, in Taupo, and on the road, would not be available for six or eight weeks. I could not leave my family to take a journey to Taupo; for the store, which the Maoris had put up for us, was such a resort for mosquitoes and sandflies, that it was not possible for us to live in it. Our poor children had no rest, and were one mass of inflamma-

tion from the bites. I therefore lost no time in making up packages such as a man could carry, in order to push up the river as far as possible, and then move on to Tarawera to leave Mrs. Grace and the children, and from thence make another journey to Taupo. This would at least make it evident to the Taupo Maoris that I was moving. Accordingly, after enduring the torments of the mosquitoes for a fortnight, and experiencing many pleasing marks of disinterested affection from the Natives, we commenced our journey, poling our canoes up the river. The first day it was pleasant enough, though very slow work, but the next day we had torrents of rain with no possibility of pitching our tents. At evening we arrived at a small village where a settler very kindly took us in, and did all he possibly could for us, for which we were indeed thankful. What Mrs. Grace and the infants most wanted was a good fire at which to warm themselves, but the good man's house was without the luxury of a fireplace. The two following days were spent opening some of our damaged packages. At this place I purchased a small house for a store, and, finding it difficult and expensive to hire canoes, I bought one. We then set out for Tarawera, the European kindly sending his son to accompany us with another horse. The young man took charge of my two eldest boys, but, on the second day, had the misfortune to get his horse into a swamp, when my eldest little boy had a most providential escape, for he fell under the plunging horse, and was buried in the swamp. In the evening we reached Tarawera Lake, where we had difficulty in getting a canoe. It was long after dark when we reached the other side. Almost perpendicular cliffs had to be climbed in the dark and rain—(a most formidable undertaking for a lady and little children)—consequently it was 10.0 p.m. when we reached Mr. Spencer's Station faint from hunger and fatigue. This terminated the first week of our journey by land.

To detail all the circumstances connected with the next part of our journey would occupy considerable length; I must therefore briefly state that two parties of the Taupo Maoris met me at Tarawera early in the journey according to appointment; but, instead of coming in a large body,

they numbered only 20 bearers. When I expressed my surprise at so few having come, they informed me that they had come for Mrs. Grace and the children, and, that afterwards, they would return for the luggage. When they found that I would not alter my plans, the great Chief, Te Heuheu, became very violent; however, I remained firm and left him to consider the matter quietly; however, on account of some remarks that he made, I sent him back one of his wives who had come to nurse for Mrs. Grace. In a day or two he became reasonable, and at last agreed to proceed with me to the coast and to commence carrying.

With this small force we carried, under a burning sun, for three weeks, between the Coast and Tarawera Lake. After a beginning had been made the Natives did their utmost, but, owing to the hard nature of the work and the scarcity of food, they at length broke down, quite knocked up. Most of the men had never carried before, carrying burdens being the work of the womenfolk. Having done all they could they proposed to return to Taupo and come back in a month's time with additional carriers. To this arrangement I was obliged to comply. With two Maoris, and two pack-horses, I spent most of February carrying on the same part of the road; so, by the beginning of March, we had altogether 150 packages deposited in a house on the Tarawera Lake.

On the 7th March I left Mr. Spencer's with my family and camped at the head of Roto Mahana, there to await the return of the Taupo Natives. After waiting a week they appeared at our camping place—80 in all, and, out of which, we found 50 bearers. They spent two days bringing up the baggage from Tarawera to our encampment, but then went off to Roto Rua to settle some Native business, and did not return for a fortnight, when they began to carry in real earnest to the next stage over the hills and through the swamps, which lie at the commencement of the desert of the interior. Our great difficulty was to get a supply of food for so many, and, their chief food being potatoes, our toil was much increased; however, nothing could now damp the ardour of our people! The sight of their distant snowy mountains roused their enthusiasm,

which not even heavy losses could lessen. At this time two of our milch cows and a calf died from drinking the water of a stream that flowed from the hot-springs. I had brought them all the way from the Bay of Islands with the hope that they would be the parents of a nice little dairy herd for our School. But a greater loss awaited the poor Maoris. On their first journey they had perceived that I had only one horse for Mrs. Grace, our governess and five children, and so had brought a number of their own horses, all of which were drowned while crossing the Waikato River! This was a blow I little expected and which I thought would be followed by bad consequences; for, at a low calculation, according to the present value of horses, their loss could not be less than £200! My fears were groundless. There was a little crying amongst the women for their favourite animals, but not one word of regret for having brought them—not a single hint at a desire that I should pay for them! The next morning they took to their canoes as cheerfully as ever and entertained us with some grand and exciting feats of paddling the canoes up a stretch of rapids. The canoes had to be lightened, then, with as many as 40 Maoris in a single canoe paddling with all their might, with a regularity that nothing could exceed, they forced the canoes up in splendid fashion!

After many mercies, dangers, difficulties, many narrow escapes and much wet and cold weather, we arrived at the North end of Lake Taupo on Saturday the 14th April, 1855. A number of canoes were awaiting us, but a strong Southerly wind made the lake very dangerous. The Natives hesitated for a long time; but, seeing we had no food and would have to spend the Sabbath in a cold unsheltered place, it was resolved to venture, and, after about two hours' hard paddling, we reached the first village on that end of the Lake, named Rangatira, but known to you by the name of "Jerusalem," where we received a hearty reception and spent the Sabbath. On Monday we were detained by the Southerly wind; but, on Tuesday morning, we started off an hour before daylight in a dense fog, and, after some suspense, succeeded in effecting a crossing of about ten miles with great precision, our only guide for steering being

A VIEW OF PART OF LAKE TAUPO, TAKEN FROM THE MISSION STATION.

the course of the waves. Soon afterwards the morning cleared and we paddled on to a village called Motutere, otherwise "Babylon."

As we drew near the people assembled on the shore and welcomed us with a dance. As the greater part of our people belonged to this place, they were not a little elated at being once more at home. Here we were delayed until Thursday morning when, at daybreak, we again took to our canoes and sailed for Pukawa. Our party was now very large, numbering eleven large canoes, all quite full, many having joined us to be present on our arrival at the Station. The distance we had to sail was about 18 miles and was accomplished by half-past ten a.m. Our arrival opposite Pukawa was to us a moment of the most intense interest. After more than four years' preparation, after the gravest doubts as to whether we should be able to accomplish our object, after travels and dangers which it is impossible for me to describe, we were now, at last, in sight of our future habitation and our work—safe with our infant family! Not even the sad thought that we had lost one dear child on the way could destroy our feelings of thankfulness to our Heavenly Father. Our party appeared to have somewhat similar feelings. The eleven canoes came up all abreast, one tall man standing up in the centre canoe beating time with his paddle, while the whole company, in their own Native way, began to exhibit the gladness of their hearts!

They struck up a song, which, quite unknown to us, they had specially prepared for the occasion, the burden of which was to this effect: "Is it not a good thing that we have got Mother thus far in safety? Paddle the canoe! Paddle the canoe!" And while the paddlers sang, the big canoes moved on in a stately manner to the shore until the notes of the song were lost in the shouts of welcome which reached us from the shore.

We landed, and after our little European company had bent their knees at the water's brink to return thanks to the God of all mercies, we all, on the same spot, assembled for Native service and special prayer.

After this we were obliged to pitch our tents again until Saturday in order to be present to receive the indi-

vidual welcome of all who had assembled to meet us, and to hear what they had to say.

It had been arranged by our party at this meeting to discuss the propriety of those parties belonging to our Church, who had not assisted in our journey, of at once assembling to put up a large School House; but, to our great annoyance, a small party present embraced the opportunity of so large an assembly to bring forward a dispute about some land, which occupied two whole days and disturbed the minds of all the people.

Before I bid farewell to our journey I must pay a tribute to the honesty of the Maoris. During the whole time they were with us, though temptations were strong, we never missed a single article, and this in spite of the fact that many packages had to be opened on the way.

A few things were lost in the river—but this was entirely accidental. At this moment my two stores on, and near, the coast are in the hands of strange Maoris, and could both (one especially) be entered by anyone! In making provision for a Station I confess to have made one mistake, and that is in procuring locks. At present we have nothing locked, and I really think locks may be dispensed with.

I am half inclined to believe that the sort of suspicion attendant upon locking, may, in some minds, beget the desire of stealing.

Another little matter I will name. In our journey we did not follow the common route on account of getting water carriage wherever we could. In many cases we had to make roads; but, on the last stage of land travelling, we passed over an old road which has not been used for many years. This road we learned was called the "Road of War"—"Now," they said, "it must be called the Gospel Road!" It is somewhat remarkable that the road by which their enemies had approached them should be the one by which the "Message of Peace" was conveyed to them!

On Saturday, the 21st of April, we entered the frail unfinished habitation—to an English family a poor apology for a house. Though without doors, windows, and chimney, and with the damp earth for a floor, yet, even thus, it was most acceptable to us after our long residence

in calico tents. All its deficiencies were supplied when we remembered that, while our Great Master had not where to lay His head, this house had been erected by poor Maoris, without consideration of payment! We looked upon it as a token of goodwill, and it was to us more welcome than if it had been, under other circumstances, more substantial and convenient. Thus ended our travels. We had been more successful than my most sanguine expectations. I had resolved that, if I could find ten who would assist me for the Gospel's sake, I would proceed. God gave me 50, each of whom was willing to take, on an average, nearly three loads. Not one of all who have carried asked for payment, but the majority have acknowledged that it was scriptural that they should assist us. Many have pleaded the cause themselves, and have, again and again, excused their first reluctance and desire for payment by saying, "We had always been paid, and had, therefore, been taught to expect it."

The evening of this Saturday was spent in establishing a Saturday evening Missionary prayer meeting—which we then held for the first time—and in arranging our services for the Sabbath. Our services were held in the open air, the congregations being large for Taupo. The people were very attentive as I addressed them from the parable of the Good Shepherd.

The following week was spent in doing whatever we could to make our home habitable, and, by the end of it, we were once more able to sit by a fireside. The Maoris lent us all the slabs of wood they had that we might lay them down for floors.

A few small windows, that I had purchased in Auckland, were soon fixed; squared pumice stones were used in place of bricks for a chimney. After so many frosty nights spent round a camp fire, or else wrapped up in blankets in tents, the poor children rejoiced greatly at the treat of a good fire in a tolerably warm room.

These things done I should have been thankful to have had a little rest, but the Maoris required to be thought of! A number had already attached themselves to us, while many others were waiting to join us, so that no time was to be lost in making the best preparation we could for

their reception, and in commencing our industrial establishment. This meant that another journey to the Coast was indispensable, besides which, the connection of many of our people with the war at Tarawera, and the fact that a meeting for the settling or renewing of this war was to be held, required that I should be present.

This journey occupied six weeks, during which we had a succession of frost and wet. This was decidedly the most arduous journey I have had in connection with coming here. My two poor Maoris endured their toil with wonderful patience. We reached home on the 15th June quite knocked up, and grieved to learn that Mrs. Grace had had a severe attack of rheumatic fever. When we first arrived at Taupo I thought she had taken no harm, but her repeated attacks of rheumatic fever convince me to the contrary. During all her fatigues and trials while travelling, she was unable to wean her twin children, consequently other unfavourable symptoms are now appearing.

We have at present 54 Natives on the Station, all of whom are fed and clothed according to European custom. These consist of 4 young men (unmarried), 12 married men and their wives, 9 girls about twelve years old, 8 children from five to ten, and 9 under ten.

From my return to the present time our labours have been many. Ten small cottages, each consisting of two rooms, have been built; also a sleeping room for the girls, and an eating room for the whole number. In addition to this, about 15 acres of rough fern land have been dug for wheat and potatoes, and a considerable quantity of substantial fencing put up; also a large building, 43 feet by 29 feet, to be used as a school and chapel, is in a forward state. While this work has been in progress ten men have made a journey to the Coast. I think we have every reason to be satisfied with their industry, and I name these things that you may see that these people are not the idle folks that they are often represented to be!

Mrs. Grace and the women and girls have not had less to do in making garments, and attending to the food, etc. etc.

The every-day wear and tear of the mind, with so many women and children brought into such close contact with

us, and all looking to one lady for instruction and guidance, is very great.

Our Sunday services have gone on regularly. They consist of School at 9.0 a.m., followed by morning service, and then our private European service. In the afternoon, Native Service ; and in the evening we have a school in our own house, when we hear our own people repeat the Collect, Epistle and Gospel for the day, which they commit to memory during the week. Their memories have greatly improved since they began to learn, and, though many of them cannot read, they generally succeed in getting the Collect and part of the Gospel.

The interest that the Turanga Natives took in this exercise has, I trust, come here. Our routine for the week is as follows : I have school with the men, immediately after morning prayers, for instruction in English and figures. After breakfast the men go to their work, and Mrs. Grace has sewing school with the women and girls. Two evenings a week, Monday and Wednesday, they assemble for singing—in which subject they have made some advance. On Friday evening they assemble for the purpose of learning the lessons for Sunday. On Saturday evening we have our Missionary prayer meeting. Thus you have a view of our state at present. As soon as the large building is finished, we hope to transfer the sewing school to the afternoon, and to have a morning school for Scripture instruction (which at present is supplied by questions on the chapter which is read at morning prayer) and also for reading and writing, etc.

My health, I am sorry to say, has not been as good this winter as usual. In addition to a little general debility, I have suffered, in common with every member of our family, from inflammation of the eyes, which has placed me in darkness for days together. We conclude that the trouble is due to some peculiarity in the climate.

During the winter I have made several short journeys in order to spend a Sunday at one or other of the outlying villages where, I regret to say, the people are in a very ignorant state. They appear to show a good deal of interest in their Missionary, but very little in his message. The spiritual aspect is, in many ways, very discouraging.

The people have generally embraced Christianity, but without giving up their idolatry. They may be said to serve "God and Baal."

Men who occupy the places of Native Teachers are much more frightened of being bewitched and destroyed by some Native god than they are alarmed at the terrors of the holy law of God. If sickness appears they think it the work of a Native god and resort to some old priest. An instance of this has just occurred with a Native Teacher living a short distance away. Amongst this class of men I have been able to find two only who appear consistent, together with one other hopeful case. One of these two is a dying leper (the fearful disease of leprosy is very common here); the other is an elderly man of very little learning.

The Maoris of Roto Aira, who were promised they should have a Missionary, are not yet reconciled. They have kept quite away from us, and I fear it will be some time before they take a different view of things. Beside this, the Maoris are much more scattered than are those on the coast. They are never to be met with in any numbers together except on some great occasion. Again, as they have no means of selling anything in Taupo, and cannot carry produce to the Coast to sell for clothes, the young men, in great numbers, go off to the towns to work as labourers where they get as much as 5*s*. a day.

In some cases the Native Teachers will go, and thereby cause all the services, both weekday and Sunday, to cease.

I am far from seeing my way clearly, but our work is one of faith. This time last year the outlook was even more gloomy. He who has dispelled some of the clouds is also able to remove the rest.

Praying that God may of His great goodness "direct, counsel and guide" you in all your measures for the furtherance of His truth amongst men.

I remain, my Dear Sir,
Very sincerely yours,
(*Sd.*) T. S. GRACE.

REPORT OF THE TAUPO DISTRICT FOR 1855.

In presenting a report of the commencement of a Mission to the Natives at Taupo I do so with a feeling of thankfulness to Almighty God, who has permitted us to reach this place in safety after so many delays, difficulties and dangers.

We arrived here on the 19th of April after a long and trying journey—the particulars of which I forwarded to the Committee last year—since which time I have been much from home.

On our arrival here I could spend only a few days in making little arrangements for the comfort of my family, being obliged to return to the Coast, a journey that occupied six weeks.

In July I took a short missionary journey down the West side of the Lake. In October I went on a Missionary journey to Tuhua, which is at the South of Taupo, by the great snowy mountains of Tongariro, and extends about half-way down the Whanganui River. This of itself is a large district. Here I was grieved to find everything at a standstill. These Maoris expected that we were to have had a residence amongst them. From thence I journeyed on to Whanganui to fulfil a promise that I made to Mr. Taylor, namely, that I would visit his Station during his absence. I was not aware that Mr. Stock had been appointed to take Mr. Taylor's duties. While returning home we were three weeks poling up the river during incessant rains and against a strong flood. This journey occupied five weeks. On my return, after a week at Pukawa, I had to make another journey to the coast, which took another five weeks—so that I have been at the Station only four months since our arrival.

The District of Taupo presents a large surface with a widely scattered population; the tribes are exceedingly jealous of each other. At the time I first visited Taupo for the purpose of fixing upon a site for the Station, such were the heart burnings on the subject, war was greatly to be feared as the result! God was, however, graciously pleased to overrule this state of feeling by giving a

wonderful amount of forbearance to opposing parties, and so brought about a peaceful termination. However, disappointment and jealousy still exist in some of the tribes, and this has prevented their co-operation with us, both in the work of carrying our baggage, and in sending either teachers or children to our school. The aspect of the spiritual condition of the Taupo Maoris is far from encouraging. The Gospel to them has not that freshness which is calculated to arrest their attention. They have told us that we have come "too late!" They have long known of the Gospel, and are in a backsliding state—cold and indifferent as to their spiritual wants, but most eager about the things of time. Their belief in witchcraft, and their fear of "Tapu," I think could never have been stronger than at present. Of those who have held the offices of Native Teachers and Monitors, I can now speak with satisfaction of one only.

Large congregations cannot be expected in Taupo on account of the scattered state of the people. The congregation at the Station has averaged about one hundred; that of the village of Motutere about 60. I am not able to speak correctly of other places for, in many villages, I found that the people had ceased to meet regularly on account of the Native Teachers having left them in order to work in the towns.

Our School establishment is more encouraging. Since last I wrote to you our numbers have increased to 68. Amongst many of these there is considerable improvement, but at present it is too early to judge. They are all receiving instruction, and eat and live in a European manner. We have endeavoured to introduce a standard of civilization nearly equal to that of the English Cottager, and at present there exists amongst the women a wholesome rivalry as to which shall have the neatest house and the cleanest children.

There were many reasons for commencing an establishment for adults as well as for children. Without funds we could not begin to erect a School-house, other buildings and fences, etc. etc., while dealing with children only, even could they have been obtained.

By receiving parents as well as children we have been

TE HEUHEU, TAUPO CHIEF.

enabled to do a considerable amount of work in the way of building, fencing and raising food.

This year we have had to purchase all our food and clothing, and, in consequence, our expenses are heavy. Next year I hope our expenditure will be less ; but clothing will always be an obstacle to a large, self-supporting establishment in Taupo for, beyond the wants of the Mission family, I see nothing that can be produced by the School for sale. Natives in this far inland place cannot, by any possibility, give their services to the School, or attend to their duties as Native Teachers, and, at the same time, procure their own clothing. My desire, therefore, for all the worthy Native Teachers I can find, is to connect them with the Station, where I propose they shall reside part of the time, and, when at their different villages, devote themselves to their duties as Teachers, and in planting a sufficiency of food for themselves ; and, having done this, to look to me for clothes. This seems to be the best provision I can make at present. How far it may be successful we must leave to Him who alone doeth " all things well." My own opinion has long been that, humanly speaking, nothing but a Native Ministry can meet the wants of this race, and that, with God's blessing, nothing is so likely to save them as a people.

The land for the Station at Taupo having been given, together with the fact that the people have carried so much of our luggage without payment, has produced a considerable sensation and enquiry amongst the tribes. It has also led to many conversations and explanations from ourselves, which I trust will not be altogether lost. Some have stood up and contended that it is scriptural that they should do all in their power to support the Gospel, at the same time confessing that they did not see the matter in this light at first.

Others have condemned the principle and myself for putting it into operation, on the grounds of having always been paid, and have even taunted our greatest men " for having become slaves " by working without payment. However, the general feeling is on our side. May our Heavenly Father graciously overrule it all for the good of this people. The present is a most important crisis in the

history of our work, and of the salvation, or extinction, of the Maori.

The Lord's Supper has been administered twice since we arrived. Number of communicants 36. Baptisms—Adults none ; Children 13.

(*Sd.*) T. S. G.

PUKAWA, TAUPO.

PUKAWA, TAUPO,
26*th Decr.* 1856.

MY DEAR SIR,

About a year ago I received a circular requesting an annual letter to be forwarded at the close of each year. That document, I am sorry to say, shared the same fate as many of my other papers which were lost in the fire that destroyed the Mission Premises. If I remember rightly, you desired a review of our past work, its present state, and future prospects.

In reviewing the past I do so with thankfulness for the many mercies we have received. Our course has been anything but smooth. I was sent here out of due time, and placed in an important sphere before I had time to imbibe either the views, habits or prejudices of my seniors in the Mission. Whether the plan I have followed has tended to the furtherance of our work and the preservation of this race, time will show. There can be no doubt but that in many respects they are in a very different situation to that in which they were, and I earnestly pray that grace may be given to protect and guide their goings.

In this review I cannot help being struck with the special providence that has attended me in moments of danger. Three times I have been thrown into the water and have had to save myself by swimming. Once, while passing under some high cliffs by the seaside, a great breaker curled over my head, swept the cliff at my side and, on its return, all but carried me with it. At another time, in the depth of winter, during a Southerly storm, I was benighted in a swamp, and unable to find the road owing to it being flooded. My bearers had missed me in the dark and gone on by another road of which I was not acquainted. I had neither tent, food, nor blanket. The sleet and rain

were such that, after a long day's travel through the country, for the most part flooded, fatigue and cold overcame me, and I hardly hoped to see the morning, yet God graciously preserved me, and, beyond my sufferings at the time, I am not aware that I took any harm.

Again, about twelve months ago, by mistake, a quantity of sulphate of zinc was given to me for Epsom salts, yet, in spite of the pains and vomiting that lasted for some hours, the trouble passed off without further inconvenience. I might easily multiply similar cases, but these are sufficient to make me realize how much I owe to our Heavenly Father, and to cause me at the close of the year to say—" Hitherto hath the Lord helped me ! "

In looking back a minister is naturally anxious to see more than this. We desire to see many cases of real conversion. Such cases have not been wanting, though they do not appear to be on a large scale ; at the same time it must be remembered that we are not good judges of our own work. In judging of individual cases of real conversion we are liable to many mistakes ; our views of Christian consistency and propriety being so different to those of Natives in general, that many things, which would be a burden to our conscience, would not be perceived by them. Again, much that an enlightened Christian would allow would be a burden to many of our Maori brethren. If we take a more general view, things are more encouraging. We often find fruits of righteousness where we least expected to see them ! I have been greatly astonished at the truly Christian manner in which our people have settled some important disputes which, at other times, would have ended in war.

Te Heuheu tells us that we have tied his hands so that he cannot fight ! A little while ago he returned from a journey to Hawke's Bay, where he had been in order to prevent Te Hapuku and some of his people from fighting over a portion of land that had been sold. In true Maori fashion he related to us all that had happened from the time he left Taupo until his return. In speaking of the difficulties that they met with on the journey, Mrs. Grace asked him if he had ever been on that road before. The tears started into the old warrior's eyes and he replied, " Oh

yes, Mother, I know that road well—it is one of the roads on which we used to go to kill men! I have killed and eaten many men on that road. I am sorry for it now—but, Mother, I knew no better then." The first dawn of light seems to have broken over the darkness of his heart. May God grant that it may increase more and more. Te Heuheu has been a great warrior and is still a remarkable man who, beneath a boisterous, and, at times, forbidding manner, has an amount of good sense and honourable feeling which I have not yet met with in any other Chief. The present position of this Mission and of the Maoris is deeply interesting. Temporally the existence of the Maoris is at stake; spiritually, they are being thrown upon their own resources for the support of their religion. If this people continue to have a National existence, I have no doubt but that there will be found amongst them vitality and energy sufficient to support their Church.

If, on the other hand, they continue to dwindle down as they have done, the prospect is that they will give less and less attention to spiritual matters. For some time past, they have felt themselves to be a dying race, and, at this moment, multitudes are ready to embrace anything they think likely to save them.

On my last journey to the coast I had a conversation with some Maoris on the subject of their paying attention to the absurd pretensions of the Wairuarua, when an important man rose up and said :—" When the missionaries came we consented to them because we thought they were a law of life to the body. When the Wesleyans came we consented to them because we thought their worship was a law of life for the body. Afterwards, when the Romanists came, we consented unto them because we thought they, too, had a law of life for the body. For the same reason we now listen to the Wairuarua."

There can be no doubt of the truth of this testimony in the multitude of cases. The fact is, that since the Gospel has been preached amongst them, they have so greatly diminished that there is a widespread feeling that the Gospel is a law of death.

Surely the diminution of this race is a subject which it behoves us to look into, especially since we see the opinion

put forth that God is cutting down the Maoris on account of their being so deeply stained with guilt, and that the children are perishing for the sins of their fathers. It is well to note that it is over the present generation more particularly that Death holds his sway.

Seeing that our Mission is a proof of God's mercy to them, I think it a duty to leave such guessings at the decrees of Omnipotence, and, instead, to see if there are not sufficient natural causes to account for the threatened extinction of this race. The causes may be considered under these three heads: 1. FOOD; 2. CLOTHING; 3. CONTACT WITH EUROPEANS. It would carry me beyond the limits of my letter to treat of each of these as they require. I will therefore notice only one of the evils arising from contact with Europeans, with a passing remark or two respecting the others; suffice it to say that, on all these points, the revolution has been attended with fatal results.

My remark under the third head is respecting the much talked of amalgamation of the two races. This, for the time being, may serve political purposes, but there can be no question, I think, as to its destructive influence upon the Maori race. Equitable amalgamation might be all very well; but, so far, the so-called amalgamation that has been going on has been all on one side, and, in 99 cases out of 100, the connections have been purely adulterous. No one has ever heard of a European woman being incorporated with the Maori race. It is generally admitted that throughout the island the male sex greatly predominates; consequently it must be ruinous if European settlers, by the means of money, can procure one Maori woman after another, as often as they choose to send away their former one. By such means, together with the wholesale prostitution of Maori women in the towns, great numbers of Maori men are excluded from the hope and possibility of honourable marriage, to the great damage of the Maori race. This is one only of the smallest evils arising from their contact with us.

The future prospects of this people appear dark indeed; so much so, that I believe many of their best friends have come to the conclusion that they must perish. This con-

clusion, I consider, is premature. Even yet there is hope. Mentally and physically, I think there is still vitality sufficient to enable the patient to recover, provided he can be removed from some of the destructive influences that now surround him. The remedy is not so much to be sought for in what we can do for him, as in what we should teach him to do for himself. The Maoris require to be made fully aware of their situation, and of their remaining strength, and to be roused into energy.

Increased information, with God's blessing, appears almost the only means left by which we can benefit them. A Maori Ministry would, perhaps, do this better than any other agent. It would be beginning at the right end—"Seek ye first the Kingdom of God," etc., etc. I would break right through that surveillance by which Maori Teachers have been held. A Native Ministry has been withheld far too long, and it has tended to poverty, both spiritual and temporal. The suitability of a Maori for the Ministry ought not to be judged by comparing his information with ours, but by comparing him with other members of his race. What is the great reason why they have made so little advance either in spiritual or temporal things under our instruction? Just this—our standard has always been too high. Our whole line of things has been something for them to wonder at rather than to imitate. The end of this course is now to be seen in the confused state of the Native mind. Maoris are most anxious to imitate us, but know not where to begin. They have had no training. They generally aim at too much, and so accomplish nothing. They require guides sufficiently advanced to be leaders, but not so far advanced as to be out of sight of their followers.

The Maoris are, perhaps, the most practical people in the world. They will listen to theories with delight, but that is all. When they see a practical demonstration they get to work at once. This has been seen in the erection of flour mills. The difficulties that they have overcome, and the perseverance they have shown to procure them, have been surprising. The same may be said of the plough. No sooner did they see it in the hands of a Maori than they threw away their spades and would not touch them. It is

a fact that, the first year after we set the plough to work at Turanga, many Maoris did not sow any wheat because they could not procure ploughs with which to work their land. From Hawke's Bay to Matata I have been besieged for ploughs. I could not have travelled had I not had them. The first plough in Hawke's Bay was a payment to bearers I had from there. The Native whose vessel I chartered, when he arrived at Turanga and saw the effects of the plough, made me promise to give him one in part payment for the vessel. This was the first plough in the Bay of Plenty. When I wanted a store built at Matata, two ploughs were the stipulated payment—nothing else would do. Again, when I found it necessary to buy a canoe for the river, I was obliged to pay with a plough. And again, for a small house at Tarawera, a plough had to be given.

This instrument has created a great change in the circumstances of this people and will, I trust, lead to still more important results.

Spade husbandry was killing them. It was more than their strength could bear to raise wheat at such immense labour, while living upon potatoes—and then to sell it for less than 1*s.* 6*d.* per bushel of 60 lbs. in weight. Their wheat was all reserved; they never thought of eating the smallest quantity of it. I have seen a family starving with a house full of wheat, all of which was reserved in part payment for an old, worthless horse!

I feel thankful for the change that has taken place, not on account of the increased wealth of the Maoris, but because it is leading to the disuse of the blanket, to the general consumption of bread as an article of food, and to the use, also, of milk.

According to the universal testimony of the Maoris, it is stated that, when living on fern-root, they were a strong people. No change in food could have been greater than that from the hard, dry, nutritious fern-root to potatoes. No wonder that they have seen a corresponding change in their constitution.

I name this matter because it shows that they are a very practical people. They had heard of the plough; they had seen Europeans plough before I knew them; their

general reply was, " It is a good thing for the European." I was greatly discouraged at this reply, which met me at every turn, until it became evident that theory was lost upon them.

There is another subject connected with the future which is of first importance, and this is the support to be derived from the Maoris themselves for their Church. Here again a Maori Ministry appears to be the instrument best fitted to draw this forth. We must expect to meet with difficulties on this subject. I have had so much to say in the matter since we came amongst the Maoris, that I have had many opportunities of knowing their mind. We have found it deeply rooted in them that the Gospel should cost them nothing. And why? because the custom has been to pay them for everything. Has land been wanted for a Station—buy it from them. Has timber been required for buildings—pay them for the trees out of which it is to be cut. Have services been wanted—hire them. If a Maori makes you a present, be sure you pay him for it. This has been the practical School in which they have been educated. In short, we have planted a Native Church without Native responsibility. Should it wither away, we ought not to be surprised. How can I wonder that the Taupo Maoris say to me, " You yourselves have taught us to expect payment . . . we have always been paid and therefore expect it " This is now a hard lesson for Natives to learn, nevertheless it is a really merciful work to lay on them all the responsibility we can. I earnestly pray, that, as the great Head of the Church prepares the men, there may be no more delay on our part to send them out into the " Vineyard " ! I really think our custom to Maori Teachers has been unscriptural. We have sent them to preach the Gospel, but we have not provided, not even taught them, that they should live by the Gospel. This state of things has been ruinous to the Native Church and to the Maoris themselves.

In Taupo it is common to a proverb that " the Teachers have destroyed the faith ! "—and this is lamentably true. With the exception of Hoani, I have not a single Maori Teacher belonging to Taupo in whom I can place any confidence. One or two others, in whom I had hope,

THE TAUPO MISSION STATION.

have shown only too clearly that the root of the matter is not in them.

I have written this letter with a feeling of uncertainty as to the kind of communication that you required. I trust, however, that I am not altogether beside the subject.

I remain, my dear Sir,
Very truly yours,
(*Sd.*) T. S. GRACE.

The Revd. H. Venn,
Hon. Sec. C.M.S.,
Salisbury Square,
London.

REPORT OF THE TAUPO DISTRICT FOR THE YEAR ENDING 31ST DECR., 1856.

The past year has been one of peculiar trial to this Station. As the former year closed we could look back with satisfaction and forward with hope. This year our Heavenly Father has seen it good in His wisdom to visit us with many trials. Our work during the greater part of it has been under a cloud, so that I am not able to report progress that we expected.

At the early part of the year Mrs. Grace's health was such as to make me feel it a duty, at the end of March, to take her to the Coast for change. During my absence a number of deaths that occurred at one of the villages greatly disturbed our Maoris. After this, on the 24th May, the Mission Premises, comprising our dwelling-house, store-room and other buildings, were all destroyed by fire, in which we have suffered the destruction of almost everything! Our Maoris, who before the fire were more than half worn out with continued journeys to the coast, were now so completely depressed that, for this and other reasons, I judged it best to suspend our Native Establishment, retaining only a few of our people as a nucleus for future operations. The fire was so sweeping that the Maoris concluded we should be under the necessity of leaving Taupo; and I regret to say that many of them did not show us much consideration; however, since I began to build

a permanent house their confidence has returned and, on the whole, they have behaved very well.

The Taupo Mission will require much wisdom and patience. Our reception was encouraging. The assistance that the Maoris have rendered has been a start in the right direction, but, perhaps, the greater difficulties remain behind. It is one thing to gain a position, but quite another to be able to keep it. The novelty of a Missionary in Taupo has passed away; we now have to grapple with the real difficulties of the place and people.

The situation of Taupo is such that, to keep up a communication with the Coast and to procure supplies must continue to be a most formidable matter. The people are not at present in a state in which it is reasonable to expect them to repeat their services, and, if we once commenced a system of payment, I conceive that, in a year or two, expenses would be such as to make it necessary to abandon our Mission. My desire is to ease matters as much as possible by procuring pack-horses—but this cannot be done without funds.

The Taupo Maoris are peculiar. I have not met with Natives anywhere so slow to be brought into anything like order. No rules can bind them. They will unanimously consent to a regulation to-day that they will trample under foot to-morrow, and for so acting they will not bear the least reproof. Their poverty, their widely scattered state, the unsatisfactory conduct of Native Teachers, the small number of young people (and these with little or no desire for instruction), their deafness to spiritual things, their great eagerness for the things that perish, besides the influence of heathenism . . . are all difficulties to be dealt with. Our efforts during the past year have been chiefly directed against the "Tapu" . . . and a curious sort of heresy brought here about a year ago by some Maoris. They profess to retain their belief in Christ, but declare themselves to be double spirited, and, through their power to hold intercourse with spirits, they are able to cure diseases by frightening away the evil ones which, according to common Native belief, are supposed to devour the sick internally. These poor people show a great ability to unite with heathenism.

The "tapu" has lost ground considerably. The burning of our house led to this. After the fire, on the return of our party from the Coast, we took refuge in a very small, dilapidated house built some time ago by our great Chief, who is also a "Tohunga" (Priest). As the tohunga had slept and eaten in this dwelling, it was considered very "tapu."

Many of our people were afraid to come near us. The supposed danger consisted in eating anything that had been in the house, or in eating or drinking from any vessel that had been under its sacred roof. No doubt, had any of our people been taken ill and died, the belief would have been that they were "makutu" (bewitched), that is, that the god of their great Chief had entered the sick person and devoured him for violating his "tapu." No sickness nor death, however, having taken place, the "tapu" has now passed from the house; and so, with it, much of the fear of our people.

The errors of the "Wairuarua" (the double-spirited people above named) have been exposed. Their great power of healing, which at first was wondered at by many, is now generally allowed to be a delusion.

In judging of Missionary work we must not, however, confine our views to the direct good which, through God's blessing, we may see effected. We must take into account the amount of evil prevented. This is important; and, in this way, I conceive our Mission to Taupo has been particularly useful. The dispute that existed between two of our principal Chiefs on my first visit to this place in 1853 (an account of which I have sent Home) has not been mentioned again. These two Chiefs are now good friends. Another dispute, that had been tearing our people in twain, and concerning which there have been many fierce discussions, has now been settled by arbitration in a most satisfactory manner. Mutual jealousies have been acknowledged, and our great Chief, Te Heuheu, has told us that, had we not been here, there would have been fighting ere this. Instead of going to war he has been a messenger of peace. He has been on two peace-making expeditions, and is now going on a third which gives me the opportunity of forwarding this report. The Natives give us

credit for having prevented them from carrying out their desire of appointing a Native Governor. This subject has been agitated for some time past.

A very important meeting of Maoris from almost every part of the island has been held here, with the intention of carrying this project into execution. It has failed, however, for our great Chief, Te Heuheu, whom they wished to appoint, declared himself to be on the side of the Queen.

The meeting above referred to has been a great obstacle to the progress of our house. We are now patiently waiting to get an assembly of our Maoris in order that we may make arrangements for the furtherance of the Mission amongst them. I wish them to come to some definite understanding as to the amount of assistance it will be indispensable for them to render in order to warrant our remaining here.

The land of Pukawa not being suitable for wheat-growing, we have been presented with a piece of good, arable land at Tokaanu, by the people who killed Manihera and Kereopa.

Notwithstanding the trials of the past year we feel constrained in parting with it to acknowledge that, "Hitherto hath the Lord helped us."

(*Sd.*) T. S. GRACE.

PUKAWA, TAUPO,
28*th July*, 1857.

Revd. J. Chapman,
Sec. C.M.S.,
London.

MY DEAR SIR,

I received your favour of July last in May when on my way to the Coast, where it had been lying for three or four months. I now embrace the opportunity of a journey, which I am about to make to the North end of my District, to send this reply to you.

I am thankful the Home Committee see the necessity of Native Ministry. The spiritual and temporal welfare of this Church and people appear to depend upon it. You ask, "What are your prospects of raising a body of faithful men, and what are the means you would propose for bringing them forward for the work?"

In my annual letter of Decr. last I made some remarks on this subject. I will now make some additional observations; but, before I do so, allow me to say that you are under a somewhat wrong impression as to the simplicity of the Taupo Maoris. Owing to Taupo not being able to furnish any means by which the Maoris can procure clothing, the consequence is that almost all the young and able-bodied men go off to the different towns to work, where they soon lose the simplicity of their Native character, while those who return bring back with them a bad influence. There is not, perhaps, another body of Maoris in any part of the Island, that has so much intercourse with Europeans. On the other hand, the situation of Taupo has an advantage that no other place I know of has. A body of Native Teachers under instruction here would be less subject to the temptations attendant upon the absorbing interest that all Natives round the Coast take in buying and selling and getting gain. Spiritual religion is a rare thing amongst Maoris generally, and still more so is it in Taupo, where the means of instruction have been so limited.

Notwithstanding what I have just said, I am assured that there are men scattered through the country who, if taken by the hand in the right way, with the blessing of God, would be instruments in His hands for the work of the Ministry.

A few such are to be found in Taupo. I have just finished a School for Maori Teachers. During the three weeks that it lasted I found amongst the students three very promising men. I have three others on the Station—these, with one or two others, should be easy to get together had I the means and time to devote to them.

The second part of your question brings me into contact with the difficulties in the way of a Native Ministry.

As a general rule it has been ordered, "That he who preaches the Gospel shall live by the Gospel." This is not the way that Maori Teachers have been taught to look upon their work. In all their weakness and inexperience, they have been sent to preach the Gospel, whilst being involved in all the interests and confusion of their Native Villages. The consequences have been dreadful. Few have stood. Teachers have been put up and down like puppets. As a

body they have lost respect; many of their own people have a contempt for their office. There is a willingness to contribute to the support of a European Ministry, but a disinclination to assist a Maori. As a preparatory step, therefore, we ought, as far as possible, to remove the difficulty by raising the character of the office of Native Teachers; and this I consider we have the power to do.

If, for instance, each Missionary would select and maintain on his Station one Native Teacher willing to devote himself wholly to the service of the Church, and to look to his Minister as a father for the supply of his wants, it would be easy to give a dignity to the office, and there would be ample opportunity to raise the standard of the man's information, to correct his errors, and make it evident that the connection was beneficial both to the individual himself, and to the Maoris generally. From amongst men so disciplined might we not expect to find some that would be ready to " purchase to themselves a good degree " ?

In receiving candidates for holy orders, I think it ought to be distinctly understood that they must be prepared to give up all interest in the pecuniary transactions of the Native Villages.

I have found with my own Maoris that this has an uplifting effect. Those who lacked love for the work would be found to fall off, while those who remained would become attached to us by having one common object with ourselves.

The Mission Station ought to furnish a home for such men. It should not be looked upon by them as a kind of prison where they are to be turned into day-labourers and hirelings.

Labour, I conceive, should form a part of their training, but should it not be labour for the common cause in which they and we are mutually interested? This subject has much to do with the way in which Native Teachers too often shun the Mission Station.

As regards the standard of their education, we ought not, I think, to go one step beyond what Scripture requires. If we can find men who have been well tried as Native Teachers, who are willing to go to any part of the Island, men of piety possessing a good knowledge of God's Word,

with an aptness to teach and a desire to save souls, I think we should be content, even if they lack other things which we may consider desirable. A few such men I believe there are, and also some others who could take a little higher stand in point of education.

In Decr. 1853 I had an interview with His Lordship that I might see what prospect he could hold out for ordaining my friend, Matiaha, in order that he might assist me in Taupo. I found there was no prospect that would suit either Matiaha or myself, though I proposed to be answerable for his maintenance for at least two years. A certain routine must be gone through, and, at last, there is the greatest uncertainty as to whether I shall now have the benefit of his (Matiaha's) services.

A regular course of education is desirable if it can be had, and I cannot help thinking that the best and surest way to attain it would be for the Bishop, in the first instance, to ordain any fit man presented to him by the different Missionaries, wherever the party presenting would undertake, for a reasonable period, to procure a maintenance.

How far this would interfere with His Lordship's views of presentation, I know not. Altogether I confess that I am greatly discouraged in this matter. The view is dark, but only let us have faith and the Great Shepherd will not fail to provide for His little flock in this land.

I am thankful to say that we are passing a more comfortable winter this year than last. Many of the Maoris have been better disposed and are anxious that I should increase the number of Natives on the Station.

If I can find time I will send you an account of my last journey to the Coast. It would help to illustrate my position and circumstances in this place. It occupied seven weeks and was both interesting and trying.

With very kind regards to Mr. Venn, Major Straith and yourself.

Believe me to remain,
Yours very truly,
(*Sd.*) T. S. Grace.

REPORT OF THE TAUPO DISTRICT FOR THE YEAR ENDING DECEMBER, 1857.

The circumstances of last year were such as to test the value that our Maoris place upon having a Missionary amongst them.

The destruction of our house and property by fire, the great loss of labour, together with a rather hopeless future to look to, were circumstances well calculated to cause every Maori not animated by higher motives to have forsaken us. Had such been the case the consequences might have been serious, as we could not possibly have retreated to the Coast without considerable assistance.

He who sent the trial has presided over it, and, now that it has passed, I feel sure that it has been attended with good to our work, by bringing to bear more directly upon the Maoris those views of self-support with which we set out.

Though the year has not been marked with anything particularly bright, I cannot look back upon it without feeling that we have made some advance, not in adding numbers to the Church, but in establishing some of those principles which our Lord laid down for the Mission of His Gospel. I am grateful to say that our people have shown a willingness to do everything in their power to help forward the work; however, in our expectations from them, it must be remembered that the Taupo Maoris are the poorest of any in the Country.

After Easter I made a request for bearers to go with me to the Coast to assist us in bringing in some furniture etc. etc., to supply the place of that destroyed by the fire, when 17 volunteered. We had a most trying journey, but, so far as the Maoris were concerned, it was very satisfactory and agreeable.

In June I called together the Native Teachers for instruction, when 12 attended for three weeks. At the close of the classes I laid before them Mr. Chapman's letter of July 1856, and explained to them the substance of his remarks relative to a Native Ministry supported by the Natives. The result of this was that they had a meeting amongst themselves, when, Maori-like, from conviction,

they proceeded to action, and at once proposed to make collections of food to assist us in calling the Native Teachers together more frequently for instruction. We have since received wheat and potatoes to the value of £7 18*s.* 0*d.*

In November I again assembled the Teachers, when 13 attended for 10 days at a real sacrifice to themselves, it being the middle of their season for planting potatoes. On both occasions their conduct has been highly commendable. They returned to their villages greatly pleased and expressing a desire to be called together again for a longer period. The people generally are anxious that the children's boarding School should be renewed. At present I know of nothing to prevent our having good schools for both Teachers and Children, but the need of a little help and funds.

Sixteen Maoris have been maintained on the Station during the year. These, with the exception of two or three, have been with us from the beginning of our work here, and there is, perhaps, not one of them who would not feel it a heavy punishment to be sent home. They consist of three Native Teachers, one young man, two married women (wives of the above), four young women and six children. Besides these, four young men have been with us for five months. These latter we were not able to clothe; they are therefore at present on the Coast working to obtain clothing. The behaviour of the above sixteen has been most satisfactory. The three Native Teachers have rendered me much valuable assistance on my Missionary journeys; also in all the occupations of the Station. They have all had regular instruction and have made considerable advance; of several of them we entertain the hope that a work of grace is going on in their hearts.

One remarkable providence has attended us both here and at Turanga. We have not had a death upon the Station. Old and young have often been dying around us—particularly at Turanga—yet death has not been permitted to come nigh our people. Surely, this is the Lord's doing!

The state of the villages is not encouraging, though there is, I trust, some movement amongst them for the better. In one village a very neat Chapel has been erected, in which I administered the Lord's Supper last July; but

the people generally are like scattered sheep, their frequent absence at the towns, to seek for work in order to procure clothing, is attended with every kind of evil. In this respect the best Teachers are in a most painful position; if they remain at home they are soon destitute of clothing; if they go to the towns their work as Teachers is ruined. If this state of things could be removed, I should be full of hope.

Our people have been providentially kept from war. There has been fighting on every side of us, and we are closely connected with the parties still at war both at Ahuriri and on the Whanganui River. At the former place one of our Maoris, an important man who was on a visit to his relatives, entered the war and was killed. A little while ago this would have been sufficient to have made all the Taupo Maoris march forward in quest of payment. The people of the individual tribe to which the man belonged prepared for war, and, for some weeks, were determined to go, but at length they listened to good advice, and the payment for the death of their friend they have agreed shall rest upon Rom. xii. 19–21.

Te Heuheu, notwithstanding his many shortcomings, continues a determined peace-maker. In September last he accompanied me to the Whanganui River to endeavour to make peace between the parties fighting there. They received us with a volley from their muskets; several balls passed close to our canoe. After a long delay, I was allowed to land, but Te Heuheu and his party had to wait till the next day before they would permit them to land. We spent three days trying to bring them to terms, but without success; still I feel assured that our friendly offices will be productive of some good. . . . I mentioned in my last report that we were about to build a permanent house. We prepared timber and got the site excavated last year; but, owing to constant interruptions, I found, at the beginning of January, that there was no prospect of getting even a part of it finished for the winter. In January, therefore, we commenced a small building intended for a kitchen and sleeping rooms for our domestics, also a school-room for girls. This building, which was erected in 9 weeks, was ready for occupation at the beginning of April.

Though small and inconvenient for a large family, it has proved warm and dry—comforts we have not before enjoyed in Taupo. The Maoris did not give us much assistance, for they did not think it possible with small pieces of pumice-stone to build a house. We are now engaged in the erection of a more suitable house.

We feel much the loneliness of our situation. During the last three years I have had only a few hours' intercourse with civilized men! This, with the constant wear and tear of the Maoris, makes Taupo a very trying position. I could not have anticipated half the labour that we have had in commencing and maintaining our work thus far. I greatly regret that so large a portion of our time is taken up with the secular matters of the Station; also, that lately, I have lost much bodily strength.

During the year I have visited all the outposts twice, having travelled for 14 weeks. I have also made journeys to the nearer villages. The Lord's Supper has been administered three times to 42 communicants; one adult and 34 children have been baptized.

(*Sd.*) T. S. GRACE.

PUKAWA, TAUPO,
24th March, 1858.

MY DEAR MR. VENN,

When I forwarded my report I thought it out of place to send an "annual letter"—being, as I was, under the charge preferred against me by the Governor.

A few days ago I received the enclosed note from Archdeacon Brown, which, with another, equally short, informing me of the charge having been made, is all I know of the matter. I know nothing for certain as to the foundation of the charge, but suppose that the great meeting held here (Novr. 1856) was the cause of it, together with a letter gratuitously sent to the Government by one of my brethren accusing me of having called the said meeting.

Now that the matter has passed it may be well for you to know that I had nothing whatever to do, directly or indirectly, with the calling of the said meeting, and that I was not present at it. The moment I heard that it was intended to discuss the propriety of making a Maori King,

I refused to be present; but sent them a printed copy of the Treaty of Waitangi in Maori, and used all my influence to crush their project.

At the time I thought we had succeeded, but I have since found that my success was only in part. The King movement is, however, perhaps less popular in Taupo than in some other districts. The object of the Meeting held at Pukawa Novr. 1856 was as follows :—

Some time before we came to Taupo a handsome "Pataka" (viz. a Maori store for food) had been burned. Sir George Grey when on his visit to Taupo saw the said Pataka and told Te Heuheu (no doubt in a jocose way) that it was a sign of his "rangatiratanga." Consequently, when the store-house was burned, Te Heuheu at once built a much larger and finer one, and, having done so, called upon all the tribes far and near to collect food with which to fill the new and handsome "Pataka."

Te Heuheu's subjects responded liberally to his call, and, when the store-house was filled, a great meeting was held for the purpose of eating the food so collected. The Waikato Maoris and other tribes evidently considered it a fine opportunity to discuss their project of making a King. Such was the origin of this great meeting. It is rather singular that, while I have been accused to the Governor as the author of the meeting, and, consequently, I suppose, of promoting the Maori King movement, I am, on the other hand, somewhat notorious amongst the Maoris for opposing their King movement.

I have not been able to discover anything hostile to British rule in the minds of the Maoris who desire a King, but rather that, by having a King, they will be imitating us. They also appear to think that through the medium of a King they may be able to check the present lawless state of things and to promote peace. The idea of anything like a rebellion, so far as I have seen, does not seem to have entered their minds, and they are not able to understand why such a step should give offence to us.

I believe that many of the Chiefs have a sincere desire to promote peace, but alas! While we continue our present policy of urging and tempting them to sell their lands, there is little hope of peace. We are at the bottom

of all their quarrelling and fighting! The war at Taranaki commenced by a land agent inducing a Chief to cut a boundary line (for the purpose of sale) through land of which he was, at most, a part owner only!

The war at Ahuriri arose out of Te Hapuku selling lands, some of which the Natives disputed his right to. Yet, as a reward for so doing, the Government has given him a pension of £50 per annum. The means we resort to under the most plausible appearances are, I consider, disgraceful to a great Nation! After creating a war we invariably tell them that "it is a matter of their own with which we have nothing to do," and thus leave them to destroy themselves. In this way the injured party has no redress left but the sword.

In this movement for a King one thing is most evident, namely this, that the Maoris feel their absolute need of protection!

The constitution, which has been given to the country, has placed the Maoris in a far worse position than they were, seeing they have no share in any way in the representation.

Here in New Zealand we have about four-fifths of the population, British subjects and lords of the soil, and paying the greatest portion of the revenue, cut off from all share in the representation of the Country, either in person, or by proxy.

Surely this is a strange state of things to exist. If a separate house were formed for Maori representatives, there is little doubt but that, with a few official leaders appointed direct from Home as protectors, the Maori Chiefs would be found quite able to take their full share in the representation.

If we deny to them the right of British subjects, and thereby ourselves break the Treaty of Waitangi, we should not be astonished if they seek protection from themselves!

I remain, my dear Sir,

Very truly yours,

(*Sd.*) T. S. GRACE.

The Revd. H. Venn,
Hon. Sec. C.M.S.,
London.

PUKAWA, TAUPO,
20th Decr. 1858.

The Revd. J. Chapman,
Sec. C.M.S.,
London.

MY DEAR MR. CHAPMAN,

I beg to address to you the annual letter required by the Society and propose, after making some further remarks upon my own Station, to bring under your notice the subject of Schools, after which I may, perhaps, add a few remarks on Native affairs.

I. With respect to Taupo. We find that our station is really a very difficult position to occupy. The great extent of District, the scattered state of the people, the difficulty of getting supplies, together with the complete isolation from everything civilized, begin now to make us feel that we are unequal to the task. Besides which, the effect of constant and unvaried contact with the Maoris upon our family, causes us much anxiety. We have been so completely thrown amongst the Natives, without the convenience of a proper home, that our children have imbibed far too many Maori ideas and ways.

Since our governess left us we have been unable to find another willing to come here; nor are we able at present to send them either to England or Auckland.

Mrs. Grace has her hands so full with the Maoris and her domestic affairs that she can do very little for herself.

Again, I am so much away from home. Consequently, when at the Station so many occupations await me that it is not possible for me to attend to them all—the result being that Mrs. Grace and our children have to suffer.

Our work amongst the Maoris has increased very considerably. We find a much better state of feeling amongst them, with a greater attention to spiritual things. We have had to refuse many who have wished to join our School establishment. The Native Teachers have been far more attentive.

The only unsatisfactory part of the undertaking appears to be ourselves. I never remember feeling so little energy, and so unequal to meet all the requirements of our work.

Altogether we are encouraged and depressed at the same time.

II. EDUCATION.—I am glad to have the opportunity of bringing this subject more particularly under consideration.

With respect to the want of education in general, I suppose there is little room for remark, all being of one mind; but with respect to the kind of education suited to the condition of these people, and how to communicate it, there appears considerable difference of opinion and of the mode of operation.

As regards our boarding schools, I do not think that we have yet hit upon the kind of education that is suited to the present transition stage of these people. Were the results of our boarding schools gone into, and the history of every boy and girl that has been in them examined, I think we should all see that our system has been a failure. I do not think that this has been due to any lack of desire to learn on the part of the Maoris, nor from any unwillingness on our part to instruct them. The fault appears to be rather in the kind of instruction that we offer, and in our mode of communicating it. We have, more or less, followed the idea of making scholars of the Maoris, rather than in endeavouring to equip them so that they might be of service in the Kāingas (villages) and there promote the common acts of civilized life.

To teach reading, writing and arithmetic, while putting upon them a great amount of labour in the direction of fencing and planting food, etc., is not a sufficient inducement for a young man to give up the freedom of his village—and not without some reason.

At home he gets food whether he works or not, goes where he pleases, is his own master, and, as for reading, writing and arithmetic, he finds in the villages a nation of such scholars, who have acquired their knowledge without suffering the restraints of our Schools. A young woman who has spent 4 or 5 years at one of our establishments returns to her kāinga with a fair knowledge of reading, writing and arithmetic and knows something of drawing, geography, singing, fine needle-work, knitting, netting, and crochet; but she finds there many who are able to

read, write and figure as well as she, and, as for the fine accomplishments, they go for nothing, while, in the matter of preparing and cooking food, and in making a Maori home and village in some degree comfortable and acceptable, she is rendered unfit by the very process that we have adopted. Owing to a want of European utensils and conveniences, she is not able to follow out an English mode of living, even if desirous of so doing. Soap, an article that is absolutely indispensable in a Maori kāinga, is a thing very rarely seen there.

Many such girls on returning to their friends, for want of such things as they have been accustomed to, sink down to the opposite extreme of filth and helplessness. Much the same might be said of the young men.

Besides all this, those we have been able to persuade to enter our schools are so few in numbers (in spite of the fact that we educate and clothe them for nothing) as to make it plain that, for some cause or other, our Schools are not altogether appreciated by the Maoris. A thorough examination of the whole system is, I think, urgently required.

There appear to be various reasons for this want of appreciation, namely, keeping the young men and women for an indefinite time, our unwillingness to part with them after two or three years' residence, also that we often interfere with the marriage arrangements made by their relatives. But the grand cause is, I believe, to be found in the fact that we do not teach the exact thing that the Maoris require. We need industrial Schools. It is beginning at the wrong end to teach these practical people occupations in which they feel they are as skilful as we—namely, the planting of food, etc. They need to be schooled in various industries, so that they may meet their growing wants. To be able to mend a shoe would be, at this moment, a most valuable accomplishment with the Maoris. It would not have been so formerly, but now those who use shoes need to be able to mend them. The same might be said of blacksmiths' work, plain carpentry, sawing timber, and sheep farming, etc., all of which arts the Maoris are to-day able to appreciate, and a knowledge of which many of them are most anxious to acquire. At this moment I

have a case before my eyes. A European sawyer came here last week to seek for work. I asked him if he would teach Maoris—he agreed, and at once two of my young men desirous of learning are at this moment sawing opposite to me while I am writing this from the side of the saw-pit.

You are aware, I think, that we have proposed to introduce weaving. The Maoris have collected £220 for sheep which they have now gone to purchase; many have gone off to the towns to work in order to raise money with which to buy more. If I am not able to do something in the way of teaching them to weave, I shall be in difficulties.

It is probable that, if we included weaving in our schedule of work, many more young people would desire to enter our establishment. The reason of all this enthusiasm is—the Maoris now wear our clothing, and, having to pay extravagant prices for it, they feel the necessity of being able to supply themselves. The introduction of the plough had a similar effect. Once the plough was seen at work in the hands of a Maori, every Maori wanted to plough. From all this it is easy, I think, to see what are the industries that should be introduced into our schools.

Having secured for them a sound scriptural education, our next step should be to teach them "to learn and labour truly to get their own living, and to do their duty in that (new) state unto which it has now pleased God to call them."

In educating a boy here, ought we not to combine the instruction that a lad at Home receives at school and during his apprenticeship? I am well aware that the Society formerly sent out men to teach all that I have above named, and that the result was a failure. But the failure was due to the fact that, then, the scheme was premature. Now it is otherwise—conditions have altered; the soil is ready.

Since it appears that Committees here have almost ceased, I greatly wish that we could have occasional meetings at which to discuss such subjects as the above. With the blessing of God it would, I think, be productive of much good both to ourselves and to our work.

I remain,

Very truly yours,

(*Sd.*) T. S. GRACE.

ANNUAL LETTER.

Oreti, Taupo,
31st Decr. 1859.

The Revd. J. Chapman,
Sec. C.M.S.,
London.

My dear Mr. Chapman,

It is now a very long time since we have received any communication from the Society—a circumstance which we feel more in this solitary place than we would do elsewhere. We have now been here nearly five years and have only seen the Bishop and one or two Europeans, who have been passing through the country. The Taupo Station appears to us to stand in the position of an illegitimate child to the Parent Society. We think it has been treated very differently from every other Station. Where the most was required, the least has been granted! On account of the extra difficulties of its position many, who have known nothing of Taupo, have been quick to conclude that it should not be occupied, and so, under these circumstances, it has been left to itself. Still, there is this comfort, "If God be for us who can be against us?" Notwithstanding all the trials we have passed through, we cannot look back without feeling thankful to our Heavenly Father for His many mercies. In our work He has given us, perhaps, more than our share of encouragement.

I have never before met with Maoris so willing to be taught, and, on the whole, so kind.

The past year has been one of advance, though it has not been free from many difficulties. We continue to have great trouble in getting in our supplies. In August I went to the Coast with a party of Maoris to find that the vessel that had our stores on board had been seen off Matata, but, owing to bad weather, was unable to enter the river, and so was obliged to return without landing anything—consequently, we had to return to Taupo without the goods we sorely needed.

It was not possible for me to go again, but, last month, from necessity as well as a desire for some change, Mrs. Grace took six of our people, and procured a number of

women from the Maori villages, and went with them as far as Tarawera. They succeeded in bringing in all the goods excepting an English case of shoes and two bags of sugar, which are missing without much hope of being recovered. The loss of the former is putting us to great inconvenience. It appears impossible for us to procure our supplies without these uncertainties and losses. Mrs. Grace and her baby suffered greatly from the heat during this journey.

On the other hand, there has been much to encourage. The building of chapels that is at present going on is an indication for good. In too many places dilapidated chapels met the eye.

The boarding school which I named in my last report, and that is supported by the Maoris themselves, is an interesting matter, but, being a new venture, it is not wise to judge of it too hastily.

Its working is altogether different to anything of the kind I have witnessed in this country. The rule has generally been that parents, in sending their children to our boarding schools, where they have been fed, clothed and educated without any expense to their friends, have nevertheless considered that they were doing us a favour, and have sometimes expected payment. In the present case all is different. The parents feel it a privilege to send their children, and have shown a great desire that their children should get on with their books; in short, they look upon the school as theirs rather than ours. The breaking up last week was a real trial both to the parents and the children.

A considerable quantity of food has been planted for the School, and, when the children re-assemble, we expect to see an increase in their numbers. We begin to feel the want of better buildings, for, some of the raupo houses we put up in 1855 have been blown away, while those remaining are in a bad condition. I have asked the friends and parents of the children to come and put up a wash-house and store-room, which I think they will do. The Maoris are most anxious to see their children learning to weave, and are quite willing to pay a salary of £100 a year for a Teacher for this purpose. This sum will be easily

raised from the wool of their sheep. I am in communication with a weaver, but am not yet sure that he is a suitable person. My greatest difficulty is to procure the necessaries for spinning and dressing of wool. A spinning jenny, and some simple machine for dressing wool, are what we now want; later we propose to weave by hand. It would be the greatest boon to these people to be able to weave coarse, heavy garments for themselves. The introduction of European clothing has caused them to give up making Native garments ere they have the means of procuring ours. Up in these mountains the wind is piercingly cold for many months of the year, and, if you beheld the poor old men and women, with scarcely a rag to their backs, and young children running about almost naked, you would not wonder that these Maoris are so desirous of being taught the weaving of wool.

The introduction of sheep has at last come in real earnest and, with the blessing of God, will be productive of many and great changes for the better in their social condition.

One benefit is already apparent—the rooting out of the old jealousies which had for so long existed amongst these tribes. In order to purchase sheep they have formed themselves into a sort of company, so that now they cherish a common interest—a state of things hitherto unknown to them.

I am exceedingly anxious about the Native Teachers. This class of men ought now to be attended to almost before any other.

I have had communication with Bishop Williams respecting Matiaha, and most heartily wish him every success in the ordination of Maoris. The only drawback is the ground that has been lost by not doing this work before. Maori Teachers should be advanced without delay, in order that there may be an adequate supply of men for ordination, and, secondly, that they (the Native Teachers) may not prove a hindrance to Maori Deacons, with whom they will necessarily have much to do.

At the present these men are far too much involved in all the business and confusion of their Native villages.

Hoping that our common work is progressing in all

parts of the world, and that our great Captain is raising up fit and sufficient means for its furtherance.

I remain, my dear Sir,
Yours most truly,
(*Sd.*) T. S. GRACE.

Statistics.

Maori Protestant Christians—These, so far as I have been able to judge, number about	800
Of these about 600 are baptized	600
Adults baptized this year	18
Communicants	114
Infants baptized	28
Native Teachers (of these 5 are preachers, the rest Catechists)	22
Native School Master	1
„ „ Mistress	1
Children in Boarding School	31
Adults and young people belonging to the industrial department	20

P.S.—In order to save time I forward this direct, as I learn that Mr. Burrows is on a journey with Bishop Williams.

(*Sd.*) T. S. G.

REPORT ON THE TAUPO STATION FOR THE YEAR 1859.

The past year has been one of mingled trial and advancement and, in looking back upon it, there is much to fill us with thankfulness and hope.

Attendance at the Sunday service on the Station has improved. Weather permitting, many have come in their canoes from other villages on Saturday evenings, and have stayed with us until Monday morning. At different villages new chapels have been built. On my visits I have found the Maoris very attentive and anxious for instruction. Native Teachers, who have to work for food and clothing for themselves and families, cannot now

devote the same time to teaching as formerly, so that it is not astonishing if the people learn slowly.

Native Teachers.—The Native Teachers of Taupo have not had the advantages which those at most of our other Stations have enjoyed. For many years they were left to themselves, and, since we have been here, we have been unable to give them the same amount of instruction that we were accustomed to give to the Maori Teachers at Turanga. Here we find many difficulties in the way of assembling them for instruction, besides which they have to be maintained whilst here, where food is not only more difficult to procure but more expensive than on the Coast.

In September sixteen of them assembled and remained a fortnight, when I was greatly pleased with their attention and the progress they made. My old friend, Matiaha, who accompanied me here from the East Coast, and has shared all our trials and adventures during the establishment of the Taupo Station, is about to return in order to study under Bishop Williams with a view to Deacon's orders.

I shall feel his loss very keenly, but it is plainly my duty to send him.

Schools.—Our industrial School continues in much the same state that it was during last year. These students we feed and clothe, and by them the various works of the Station are carried on.

We have opened a Maori Boarding School which is supported by the Maoris themselves. In September I engaged a tutor for my own boys, when I suggested to the Natives that, if they would carry out my former proposals, namely, send their children to School and provide them with food and clothing, I would devote half of this young man's time to their children. To this plan they consented, and, in October, 31 children were brought with an adequate supply of food. This school has gone on most satisfactorily, the parents and Teachers having taken the greatest interest in it.

This is as it ought to be. The burden is placed on the right persons. We have just broken up for the Christmas holidays, which has been a matter of necessity—the old food is all spent and the new crops do not come in here for some time yet. This means that we cannot re-open before

the middle of February next. I have never before seen children reluctant to have holidays—but many of these cried sadly at having to return home.

Sunday evening school for the repetition of the Gospel, Epistle and Collect of the day, which they have committed to memory, still continues. The interest taken in these classes has in no way abated. Christmas Day I spent at Motutere when, after the services of the day, more than 50 stood up in the evening to repeat their lessons. By far the most of these had learnt the whole three lessons, while many of them said all without a single mistake! The questioning that took place afterwards proved that due attention had been given to the meaning of all that they had learned.

These Sunday evening classes are quite voluntary. We began with our own young men only, but now they are quite general in the Taupo villages.

Considerable advance has been made in temporal things. In January last the Maoris collected £187 for purchasing sheep, which sum I sent to our friend, the Revd. S. Williams of the Ahuriri, who very kindly purchased a flock of 170 for them. Since then they have obtained £136 more, and are now on their way to buy another flock. I am not without hope that the Taupo Natives may become sheep-farmers—for which occupation I think they are very well suited. If it only keeps them from visiting the towns so frequently, it cannot fail to be a blessing. At present, it is in Taupo with sheep, what it was in Turanga in 1851 and 1852 in respect to ploughs. Our Maoris are most anxious to learn to weave, and I earnestly trust that, in due time, we shall be able to grant their wish.

(*Sd.*) T. S. GRACE.

ORETI, TAUPO,
31*st Decr.* 1859.

To The Revd. J. Chapman,
Secy. C.M.S.,
London.

ORETI, TAUPO,
28*th May*, 1860.

MY DEAR SIR,

Mr. Burrows having at length paid us a visit, I feel it desirable to make a few remarks upon his suggestions.

First. With respect to our remaining in Taupo.

The real difficulties of occupying this Station are at last apparent to all who are interested in the matter, and much has been said on the subject of our leaving it—a step that I have felt it my duty to decline to take. I have since seen Mr. Burrows and have had a letter from Bishop Williams, an extract from which I beg to send you, as it embodies their united remarks respecting Taupo. It is as follows :—

" Mr. Burrows will no doubt have paid you a visit on his return from this place, and will have told you what I should have communicated, if I had met you at Whakatane. There does not appear to be any difficulty on the part of Archn. Brown or Mr. Chapman in the way of your having a branch Station, either at Whakatane or Matata. Neither, if you wish it, would there be any objection to your making either of those places your principal Station and Taupo the branch Station. Anything which may diminish the immense difficulties you now have in the conveyance of heavy stores to Taupo will, I think, receive the sanction of the Committee."

I feel thankful for the latitude allowed me by the above statement. Had it been granted at the outset one-half of our difficulties would have been removed and our work here rendered more effective. As it is, I feel very thankful, and will make the best use that I can of the liberty extended to me. I hope this relief may not have come too late.

After seeing Mr. Burrows I visited Auckland, and have commenced to act on the permission so far as a branch Station at Matata is concerned. Notwithstanding the benefits that would accrue to my family from the establishment of a permanent Station on the Coast, I cannot feel that it would be right to leave Taupo. The people are the poorest in the Country, and, so far as helping me to bring in supplies is concerned, also in their efforts to assist me with the School, they are not behind the more favoured districts. While they continue to help forward the work at Taupo, my duty is plain.

The great mistake that our Committees have made has been in making no allowance for the natural difficulties of occupying Taupo.

Secondly. When Mr. Burrows was here he told me that

he should recommend that the sum of £300 be allowed for the Mission house now in course of erection. This has been altogether unsought by me, and it re-opens the subject of funds necessary for Taupo—a matter with which I had not intended to trouble you again, but upon which, owing to the above recommendation, I feel it right to say a few words here.

1. I take this, as well as the permission to have a branch Station at Matata, as proofs that my earnest requests for these things in 1854 were correct; also that, had they been granted at the time, the whole course of my proceedings would have been altered, and my family saved the misery of being so long in this cold and trying region without a suitable habitation—circumstances that have tended to retard the work. To the natural obstacles of Taupo, unnecessary difficulties have been added, and we have felt them keenly.

2. After all these years, Mr. Burrows has paid us a visit and finds that it is not unreasonable that £300 should be allowed for a house. I cannot but think that, if so much depends upon the visit of a Secretary, such a visit should have been made long since, and my young family saved most of the privations through which it has passed.

With regard to Mr. Burrows' recommendation—I am not at all anxious, and have had little to say upon the subject; nor is the proposition altogether satisfactory, simply because £300 now is not what it would have been in 1854. Our sixth year at Taupo will be concluded before our permanent house is finished, during which time I have borne all the cost :—

First. The fitting up and enlarging of the temporary house put up by the Maoris on our arrival, and that was subsequently destroyed by fire.

Secondly. In fitting up an old Maori house in which we took refuge for twelve months after the fire. *Thirdly.* In building the cottage we now occupy. Consequently, if there is to be an equitable settlement of the matter, some account ought to be taken of these six years.

The simplest way would now be either to allow no house at all for Taupo, but, in place of one, to allow, say, £30 per annum for rent dating back from the first, or, if

preferred, to allow rent for the time past and the £300 for the house now in course of erection, which, owing to our large family, is rather commodious and cannot be built for £300.

3. I now wish to make a few remarks upon our work here, but more especially with regard to the children's School mentioned in my last Report. The prospect of this School is encouraging. At Christmas we were obliged to give a rather long vacation, but in March they re-assembled and now the Roll number is 41 with a likelihood of a considerable increase.

This being so I am obliged to employ Mr. Law, almost entirely, in teaching this Native School, and have engaged a governess to instruct my own children in place of Mr. Law.

These matters entail expense heavier than I can continue to bear. Mr. Law has proved himself a very suitable person for the teaching of Maori children. They are very fond of him, and he of them—a state of things that is essential to the successful management of Maoris. His salary is £100 per an. and I wish to know if you can allow me £50 per an. towards it. The School is in a very promising condition, but, if I part with Mr. Law, its prospects will not be so bright, for, being myself so much away, when at home the many duties that await me make it quite impossible for me to take the entire charge of the School. I trust you will be able to make this grant to the School. I would very gladly continue to bear the whole expense if I could. Though the Maoris have supplied nearly all the food and clothing, still, there are many incidental expenses besides the Teacher which fall upon me. All books, utensils for cooking, spades, tools, slates, etc., in addition to the building and repairs, I have supplied, and now, for the contemplated new building, I am expected to provide nails, ironmongery, tools, glass, paint, etc.

These things, together with the expense of Maori Teachers, travelling expenses, and all other extra charges connected with living in this isolated place, are as great as I am able to meet. For our work's sake I hope that you will take Taupo into your consideration.

4. The War.—I conclude that you are in possession of later news from the seat of war than I am? There-

fore I will confine myself to what I have found to be the feelings of the Maoris.

On my journey to and from Auckland, when I came in contact with both friendly and hostile Maoris, I found one opinion only, namely, that the war had begun hastily without the counsel of the Bishop or Missionaries having been sought. It is doubtful if confidence will be again restored. The great warlike preparations which the Europeans have made are producing their effects upon both the neutral and friendly Maoris. Many lessons respecting our policy are being taught them which they will not soon forget.

They find that, when they quarrel and fight and kill one another over the sale of lands, they are allowed to do so to their hearts' content, and have been officially told that the Government has nothing to do with these matters—in short, that they are not amenable to British Law; but, so soon as a quarrel between themselves and the Europeans on the same subject occurs, they are immediately said to be British subjects and are denounced as rebels. This sort of dealing is not at all likely to commend itself to the Maoris.

The real cause of the war is, without doubt, the constant coercion that the Natives have been subjected to in order to induce them to part with their lands. The Government professes not to buy lands, the ownership of which is in dispute, yet, nearly all the wars and quarrels that of late years have taken place, have been on this very subject. Nothing, I believe, has so much impeded the Gospel and civilization as land selling and its consequences. A want of confidence is general, and, without confidence, nothing can be done with Natives. It has given me great pleasure to hear that a proposal has been sent home to appoint an independent council for Native affairs. If this can be done and a high official, say, a Lieutenant-Governor, appointed at its head, I believe great good would result. A head to such a council would be necessary that the Maoris might have some one to refer to. If such a Lieutenant were a kind man, willing to live for the most part amongst the Maoris, and had his headquarters at some central place, I am assured that, with God's blessing, he would carry with

him the whole body of the Maoris. The great want the Natives feel at this moment is some one in whom they can place confidence; some one to guide them in their efforts to gain the benefits of civilization and law. At present I am thankful to say that the Taupo tribes are quiet. During my late absence in Auckland there was much excitement here, from the effects of which Mrs. Grace is still suffering. They let her have very little rest. It was, however, satisfactory for her to receive deputations from the different tribes begging that we would not think of leaving them, and telling her that, whatever might happen, no harm would be allowed to overtake us.

Since my return home I have endeavoured to turn their attention away from the war, and have this day had an important meeting respecting their flocks of sheep which, by giving them something to do is, I am glad to say, likely to have the desired effect.

Hoping that you will pardon this long letter, and that our Heavenly Father may send us such assistance as we require for our work in Taupo.

I remain, my dear Sir,
Yours very truly,
(*Sd.*) T. S. GRACE.

ORETI, TAUPO,
NEW ZEALAND,
23rd Octr. 1860.

To The Revd. H. Venn &
Major H. Straith,
Secretaries C.M.S., London.

MY DEAR SIRS,

We are in receipt of your kind letter expressing the sympathy of the Committee with us relative to our loss by the fire, for which we beg to return our best thanks. We have, indeed, found it a serious thing to suffer the loss of all our worldly goods in a place like this, where it is so difficult to replace the smallest thing.

It has caused us many, many trials and privations which, in all probability, we should have escaped had we been domiciled in a permanent house. It was the thatch that ignited by means which would not have fired shingles;

still, while we cannot look back upon the calamity itself without pain, so many mercies have accompanied it, that I trust we may ever remember the loving kindness of our Heavenly Father.

For some time back we have felt as though you had forsaken us, which impression, together with the constant wear and tear of the Maoris and our solitary situation, has often depressed us.

2. At present our buildings are progressing satisfactorily. Two months ago I providentially met with a good carpenter, and, having in addition two Maori carpenters, if nothing unforeseen happens, our house should be finished by the end of the summer.

The discomforts we have suffered since being here have been detrimental both to our work and to ourselves. When the present house is finished I shall have expended about twice the amount allowed, if fences, Native houses, and the large School house are included. Very many things besides a house have to be provided when anything like an industrial School is wanted.

Were it possible I should be glad if the whole of what has been done could be transferred to the diocese of Bishop Williams. A small house on the other side of the Lake, which is in his diocese, is desirable under any circumstances, but Oreti, for many reasons, must be the permanent Station. I now leave this matter and shall be quite satisfied if things remain as your letter leaves them, and, equally so if, in reply to my last letter, you make any alteration. I feel sure that we all have one aim as regards funds, namely, to do the great work of our Society with the greatest economy.

3. The War.—I will give you what information I can upon this subject, and the way in which the Taupo tribes regard it. You will no doubt have seen from the papers and other sources how this war has been rushed into on the most questionable grounds? That W. King has the jurisdiction of a Chief over the land in dispute appears evident, even though he should not claim the actual ownership of any part of it.

My own Station here is a case in point. In 1853 Te Heuheu gave the land for this Station, although he does not

own an inch of land in Pukawa. The other parties who signed the document are his friends, but neither do they own any land here! The fact is that Te Heuheu claims a right over the land of Taupo, and there cannot be a doubt but that, in the event of any land in Taupo being sold without his consent, war would be the consequence!

Had the Treaty of Waitangi been fully and faithfully carried out, the war would not have occurred; instead, it has been ignored until now that it is useful to make rebels of the Natives. When that Treaty was signed it was done on the ground that the Chiefs had the power to subject their people to it even without consulting them! For instance, Te Heuheu and Te Poihipi signed that Treaty for the whole of Taupo. What right then have we now to deny the authority of any real Chief? I am convinced that the Maoris had no desire for war. W. King seems to have used every means that would appear intelligent to a Maori to prevent the sale and subsequent measurement of the land, and, if he erred, he was actionable, but not a rebel! The unreasonable haste with which we began the war is greatly against us in the opinion of the Maoris.

For the last five or six years the policy of the Government has been to get the land, while, on the other hand, the Natives, as a whole, never entertained an idea of parting with it. For a long time now they (the Maoris) have had no rest on this subject.

Nothing could have been more unfortunate than the line of policy which has been followed since Sir George Grey left. No one could have been more popular with the Maoris than Sir George.

You will see from the papers the abuse the Missionaries receive if friendly to the Maoris, yet, were Missionary influence at this time removed, I believe in a very short time the war would be general.

As regards Taupo, I may say that the position of the Maoris is an armed neutrality. Until now the Gospel has held them back. They say that they will not fight until they have a just cause. Since the commencement of the war the King movement has gained ground with them. Their cry is "We must do something to save our Island!" Judging from the eagerness with which we

try to purchase their lands, from the great number of new comers, and also from the hasty way in which we went into the war, their conviction is that we want their whole Island. I do trust wise and humane measures may be adopted at Home and that they will be enforced here. Our duty, which is to do our utmost to keep these Maoris out of the war, is indeed an anxious one. So far we have to thank God and take courage. Our sheep company has done much to preoccupy their minds. They have raised upwards of £500 in the last two years for sheep. The parents of most of the 50 children attending our School are important people, and, as they often visit the Station in order to bring food for their children, we have had many valuable opportunities of pointing out to them the blessings of peace.

My wish is that the Taupo Maoris should use their influence as peace-makers. They might do great good in this way. The Native Teachers have shown more consistency than I could have expected. We hold a weekly prayer meeting to pray God to send amongst us all the spirit of peace.

Believe me to remain,
Very truly yours,
(*Sd.*) T. S. GRACE.

P.S.—I will write to you again that you may know how our Taupo Maoris go on with regard to the War.
(*Sd.*) T. S. G.

ORETI, TAUPO,
31*st Decr.*, 1860.

The Revd. J. Chapman,
Sec. C.M.S.,
London.

MY DEAR MR. CHAPMAN,

Having written twice during the last few months, I have little now to add that will not be, in part at least, a repetition.

We are very anxious about the School. The parents have done their utmost and have done it willingly; but, unless I can continue to meet all the incidental expenses,

together with the European's salary, it is hoping against hope to suppose that it can stand. I have written to the Board of Education to try and procure a grant, but, as the money is all preoccupied, I have but little chance of success.

The health of our family has of late been far from what it used to be. The climate of these mountains is exceedingly trying, whilst the constant wear and tear of the Natives is great. I am now waiting an opportunity to remove Mrs. Grace in the hope of recruiting her health. Our children have lost their former robust and healthy appearance.

In our intercourse with the people we have received much kindness, and, were it not for the strong jealousies that exist amongst them, we should have great cause for satisfaction.

On the other hand, there are those who oppose us and strive to annoy us.

The War has greatly disturbed us, but we have cause to be thankful in that our Maoris have not yet joined in it. The Gospel has evidently had a restraining influence, whilst the tending of their sheep (which now number about one thousand and provide food for their children at School) has also done much in keeping the attention of the leading men away from the war. They most earnestly beg us to remain amongst them, and our great Chief, Te Heuheu, has again and again assured us that, whatever might be the issue of the present struggle, no one shall hurt us. On the subject of the War they have, at different meetings, made many sensible remarks.

It is clear that the Maoris do not want to fight, but it is equally plain that they wish to keep their lands.

Our constant endeavour to purchase lands is the real cause of both the King movement and of the war. The amount of blundering in the Native Department of the Colonial Government is really surprising. Should peace be obtained to-morrow, but the pressure to obtain their lands be allowed to continue, there cannot be a doubt, I think, but that the war will break out again and be more general. There is little ground for thinking that this is to be the last struggle of the Maoris.

Te Heuheu told me only the other day that if Sir George

Grey were here they would all listen to him. I quite believe they would do so, and would not this be a more honourable, Christian and economical way of settling the strife, than to go on with this exterminating war from which, after all, British valour has nothing to gain?

In a former letter I expressed the hope that I had of establishing a branch Station at Matata, but unexpected obstacles have since arisen, so that, for the present, I must abandon the idea.

Trusting that the blessing of God may rest upon the work of our Society.

I remain, my dear Sir,
Very truly yours,
(*Sd.*) T. S. GRACE.

REPORT OF THE TAUPO DISTRICT FOR THE YEAR ENDING DECEMBER, 1860.

In looking back upon the year now closing it presents the aspect of a troubled sea on which may be seen a frail, tempest-tossed barque. The year is ended, but still the sea is troubled, still the little barque struggles on, and still the issue is in doubt.

We have found it difficult to hold Taupo in times of peace, but war now makes it much more so. There is, however, sufficient cause to be thankful, and our duty is to persevere. The Taupo Maoris have not yet joined in the war and I have good hope that they will not do so. With respect to the war they have one opinion only, the substance of which is, that it was begun by us in a very hasty and unjustifiable manner. Our measures have greatly disturbed the confidence that was formerly placed in our Government by the Maoris.

During the year the ordinary work of the Station has gone on much as usual, which, considering the unsettled state of the Native mind, is quite as much as could be expected.

The Native Teachers for the most part have been satisfactory as regards their work. In September we had thirteen of them at the Station for a fortnight for instruction,

when some of them showed considerable improvement. I am not able to say so much for the Maori villages. The excitement caused by the war has tended to lessen attention to spiritual things. Our School has been more encouraging. It was dismissed last Christmas owing to a scarcity of food, but the children assembled again in March, and, for the last eight months, the average attendance has been 46. Parents and friends have done their best, and have supplied the children with food and clothing, which, in addition to the help that we have been able to give, has resulted in the children being well fed; but, as it is almost impossible for parents and guardians to procure clothing in this isolated place, the children are very poorly clad. In this respect our education establishment at the present time might be truly termed a "ragged school!" However, in spite of faulty clothing, fair advancement has been made.

The past year has been one of an unusual amount of sickness. Influenza and fever have been general for the greater part of it. Not only were the children stricken—we were all prostrated alike, and have to thank God for His goodness in restoring us all to health.

In viewing the District as a whole the following are the features that stand out prominently:—

The jealousy of the tribes one towards another. The increased industry. The improvement in Native Teachers. The restraining influence of the Gospel. A general need of deeper spirituality.

(*Sd.*) T. S. GRACE.

ORETI, TAUPO,
31st Decr., 1860.

ORETI, TAUPO,
24th January, 1861.

Major H. Straith,
Sec. C.M.S.,
London.

MY DEAR SIR,

Your very kind letter of the 24th October has come to hand. I beg to thank both the Committee and yourself for the consideration shown to us; but more

particularly am I thankful for our work's sake, for I now hope with the blessing of God to be enabled to extend our sphere of usefulness. Inasmuch as we have been called to sow in tears, may we not now hope to reap with joy? May God of His abundant mercy grant to us this blessing.

I feel indeed happy in not again having to seek pecuniary aid, yet, more than ever do we require assistance! Both from the physical and mental point of view Taupo is a difficult place to occupy. The assistance we now desire is that you will make this station a subject for special prayer that our Heavenly Father may pour out His Holy Spirit on the poor Taupo Maoris and their missionary, to the end that a full harvest of precious souls may be gathered in. We greatly need more divine love and influence amongst us.

The Taupo Natives still remain quiet.

I beg to enclose a speech made by a Maori at the Ahuriri, which, on the whole, is a true statement of their side of the question.

Notwithstanding the present unhappy state of affairs, God is able to bring good out of it.

With kind regards to Mr. Venn and yourself.

Believe me to remain, dear Major Straith,
Very truly yours,
(*Sd.*) T. S. GRACE.

ORETI, TAUPO,
16*th Feb.*, 1861.

Major H. Straith,
Sec. C.M.S.,
London.

MY DEAR SIR,

Since writing to you a fortnight ago I have drawn £300 for Mission buildings, having, prior to this, expended my own funds in the preparation of everything required to advance our house to its present stage. As I am now happily removed from pecuniary pressure, I have great pleasure in paying off an old debt that I owe to the Society.

You will remember that I formerly transmitted to you £50, being part of the £150 that I had from the Society. I now beg to forward to you the balance, namely, £100.

You might rightly claim interest; but, as my own funds, ever since I have been here have, I may say, been invested in our work, I trust that in this way the Society has not been without the best kind of interest.

I regret that so long a period should have elapsed in the closing of this matter; but, when you consider the heavy loss, about £300, that we sustained by fire shortly after our arrival here, together with the continual demands made by a new Station, you will see, I doubt not, that, had I paid this sum earlier, our work must have been more crippled and retarded than it has been.

With many thanks for all your kindness and with Christian regards to Mr. Venn and yourself.

I remain, my dear Major Straith,
Yours very truly,
(*Sd.*) T. S. GRACE.

ORETI, TAUPO,
NEW ZEALAND,
24th April, 1861.

Major Hector Straith,
Sec. C.M.S.,
London.

MY DEAR MAJOR STRAITH,

The mail has this day arrived and brings us news that peace is likely to be made. It has come most providentially; for the Maoris, who have hitherto remained quiet, have been preparing in good earnest for the war. Last week the Taupo Natives and representatives from other tribes held a large meeting, when, with the exception of the Native Teachers, they all agreed to join the war, and are at this moment at the disposal of the King party. They have harboured the idea that the Governor intended to take their lands. This has had its origin in the large number of troops they have seen coming into the country. This impression has been fully shared in by Natives who acknowledge the Queen. You will understand from this how very near we have been to a general war.

As soon as the proposals for peace arrived, I sent for Te Heuheu and another important Chief to acquaint them

with the news, and am glad to say that they both appeared satisfied with the terms.

The minds of the Taupo Maoris have been very much disturbed of late. They had no desire to enter the war, but now they think it their duty to do so in order "to save their Island."

Should peace now be made it is not difficult to foresee that it will not be lasting unless their lands are allowed to rest; still, I thank God for the prospect of peace and greatly rejoice at the way in which the Society at Home has advocated the cause of the Maoris.

Nothing could be more detrimental to our work than the present state of affairs. Our school and congregations have suffered much in consequence.

Winter is again upon us and our supplies are consumed. In the present state of the Native mind there is a very poor prospect of procuring Maoris to go to the Coast. Moreover, Mrs. Grace is in a very indifferent state of health.

Praying that our Heavenly Father may see good to send us brighter and happier days.

I remain, my dear Sir,
Very truly yours,
(*Sd.*) T. S. GRACE.

ORETI, TAUPO,
NEW ZEALAND,
28*th Octr.* 1861.

Major Hector Straith,
Sec. C.M.S.,
London.

MY DEAR SIR,

I have received your favour of the 13th July last and am exceedingly sorry to hear of the continued depression of the Society's funds; but I cannot help feeling that He who has always provided will do so still. If necessity should be laid upon us to retreat, let us be prepared to make the move cheerfully and in good order; for, when Jesus, our great Captain, sees it best, without doubt we shall advance again.

Your letter has anticipated one from me seeking further

assistance rather than retrenchment. You are aware of the difficulties we experience in getting in our supplies. This winter, owing to the very unsettled state of the Maoris, we have had no help.

Mrs. Grace's health was so very indifferent that, at the end of May last, I felt it my duty to take her to Auckland for change and medical assistance. We travelled overland by Waikato upwards of 200 miles and, after staying four weeks in Auckland, returned by vessel to the Bay of Plenty with our supplies for a year. According to arrangement some of our Taupo Maoris should have met us at Matata, but they did not do so and the consequence was that five of us, four Maoris (one a woman) and myself, had each to carry three loads, which we did in stages by going six times over the ground. This occupied us a whole month. Mrs. Grace in her delicate state of health had to walk nearly all the way! We had no alternative; for our children were at the Station suffering many privations both of clothing and food, and we could not come home to an empty house.

I want, if possible, to save this loss of time and fatigue, and I think it would be best to offer our Christian Maoris the sum of £25 annually for the bringing in of our supplies from the Coast. This of course is not an adequate payment for the labour of such a journey; but, as they clearly understand that they ought to do this work for the Gospel's sake, I believe they would accept it as an encouragement and do the work with more certainty, and thus allow me to save my strength for the more important duties awaiting me. As it is it has always cost me a considerable sum to clothe my own Maoris, who invariably have to go. They always start out comfortably clothed, but return in rags! In addition to this there are many incidental expenses.

In many respects we have reason to be grateful. The Taupo Natives, though greatly unsettled, have kept out of the war and have done a great deal to prevent the Waikato tribes from prosecuting it. The conduct of the two Native Teachers left in charge of the Station during our absence was most satisfactory. I expect the early ordination of my old friend Matiaha, and soon hope to send another candidate to the Bishop.

Our School, though diminished in numbers, is going on satisfactorily.

We thank God for the return of Sir George Grey. The Natives had so thoroughly lost confidence in the Government that at the outset great prudence will be required on his part. If confidence is once restored Sir George Grey may be, by God's blessing, the salvation of the race. I have the greatest hope that the late war, which has led to his return, will, in the end, prove to be one of the greatest blessings. Truly "His ways are not as our ways, etc."

Notwithstanding the hard sayings of many at Home and here respecting the Bishops and Missionaries, we get full compensation for all in the return of Sir George Grey. Let us thank God and take courage; better days are in store for the poor Maori, who, notwithstanding his many faults, has to bear many wrongs and more disadvantages.

I never could believe the doctrine that the aboriginal must disappear before the advance of the White man. Christ has sent us to preach His Gospel of "Peace on earth, good will towards men." Wherever the Gospel is preached civilization must follow (to a certain extent at least); but, neither the Gospel, nor civilization rightly applied, has any tendency to cut off a race. It is the cupidity of the White adventurer and the grasping, money-making propensities of our people, that deal out certain death to a race like the Maoris. We see advantages and embrace them; they, knowing nothing of our usages, miss every advantage, and become the poorer by contact with us. Two things are indispensable—*Protection* and Instruction. Let our friends, the Maoris, have these, together with the Gospel, and I doubt if there will be found on earth another race of men ready to display the enterprise and perseverance of the Maoris.

With very kind regards to Mr. Venn and yourself, and praying that our Heavenly Father may remove your present difficulties.

I remain,
Very truly yours,
(*Sd.*) T. S. GRACE.

ORETI, TAUPO,
31st Decr. 1861.

The Revd. J. Chapman,
Sec. C.M.S.,
London.

MY DEAR SIR,

Everything here is in a state of suspense. Between the two races there is a want of confidence that is very general; still, as soon as the Maoris are convinced that the Governor seeks only the welfare of all parties, obstacles will vanish.

Things had gone so far in a wrong direction before Governor Grey arrived that the present position of affairs is most critical.

So far as I am able to judge the King party has gained strength. The Taranaki war has done all that was required to make this movement formidable. Had that war not occurred the King would not have survived until now. Should a war be now determined upon the prospect is that the Maoris would commence hostilities on the borders of every European town, in which case it would require many more troops than we have in the Island to protect our towns alone, while the out-settlers would lose all. Nothing could be more unwise than to begin fighting. Notwithstanding this dark and critical state of affairs, I cannot help believing that God has sent us a Governor possessed of sufficient wisdom and patience to meet all the many difficulties by which we are surrounded. Maoris cannot be hurried into peace. Whenever we press for anything they stand off; like the tide, they require to be taken on the turn, when they are often found to move faster than we are prepared for. Should things be favourable we hope to have a visit in Taupo from Governor Grey.

Our position here has this year been somewhat more trying than usual. Mrs. Grace's health has been far from good, whilst our failure to obtain bearers to carry in our supplies from the Coast has put us to much inconvenience and trouble. Mr. Burrows and the Committee here now appear to see the difficulties attending our position, and are quite willing to facilitate some changes which I have proposed; by which means I hope, with God's blessing, to hold Taupo more easily, and, at the same time, by

decreasing the great amount of secular labour that I have had for the last seven years, to greatly increase our real Missionary work. At the commencement a good purpose was served when the Natives saw me shoulder a heavy load, and I by no means regret it, for it formed one important link in the chain which enabled us to bring the Gospel to Taupo; but now I feel it a clear duty not to continue it. The time seems fully come when a change in the mode of procuring our supplies must take place. The Bishop of New Zealand appears to consider my district to be in his diocese, although fully one-half of its extent, and two-thirds of my people, belong to Waiapu. If I meet with no difficulty from the Bishop I trust to be able to see an improvement in a short time, though, for the coming winter, I anticipate an increase of labour owing to the fact that there is no wheat for sale in Taupo at present.

With very kind regards,

I remain, Yours faithfully,

(*Sd.*) T. S. GRACE.

ORETI, TAUPO,
24th Septr. 1862.

Major H. Straith,
Sec. C.M.S.,
London.

MY DEAR SIR,

I feel it my duty to inform the Society of our present position in Taupo.

For the last three months we have been without all European supplies except tea, owing to the unwillingness of the Maoris to carry in our stores. Since the Government has sent a Magistrate to Taupo well provided with funds to meet all the demands of this inland district, the Natives have been much more decided not to help us with our supplies without payment, and their demands are now very high.

In addition to this there is at present almost a famine of bread and potatoes in this part of the country. Owing to the unsettled conditions caused by the war the Taupo Maoris sowed no wheat, whilst the principal crop of potatoes last summer failed. We have lately been for a week at a time without bread, and sometimes without

potatoes also. How we are to get on until the new food is ready we see not; yet, to take my family away for a season while the Maoris are in their present state, would, perhaps, be as difficult as to stay. But this is not all. It has pleased God to visit us with another great trial. Three weeks ago we were quite without food, when, as a last resort, Mrs. Grace took the canoe, a Maori woman and some of the elder School boys, and paddled off to Tokaanu, a distance of about three miles, with the hope of procuring some potatoes. She succeeded, but when about to return the wind got up, and, the lake being rough, she prudently left the potatoes. After some difficulty and danger she reached home long after dark, having arranged for the Maori woman and the boys to return the next day for the potatoes. At daybreak the following morning the boys set off without the woman. On their arrival at Tokaanu the wind was blowing hard and they were detained all day; but, towards evening, in spite of the warnings of the Tokaanu people, they set out and when almost home their canoe filled and turned over.

For a while they clung to the canoe, but fearing that they should be blown away from the land they resolved to swim for the rocks; however, one only out of the five succeeded. The remaining four perished in the attempt, excellent swimmers though they were.

This has been a great trial of faith to the parents and friends, but I am thankful and rejoice to see that a calamity, which formerly would have called forth some of the worst feelings and customs of this people, has been met with quiet, Christian resignation to the will of God, more particularly so in one case. We mourn over the loss of these dear lads! Three of them were remarkably fine, clever boys, kind and obedient to a degree, and strongly attached to us. They took great pleasure in their School, particularly in their Sunday lessons. In their great desire to hasten to us with food they lost their lives. There were many signs assuring us that a work of grace was going on in the hearts of three of them. One of them had been with us but a short time.

While we grieve over their loss we cannot help remembering the many narrow escapes we ourselves have had on

this lake! On this occasion Mrs. Grace had with her her twin babies, two little girls, and the governess, yet these helpless ones returned in safety while the strong have been taken! We have not yet found the bodies. If all is well I will write to you again on my return from the Coast. We purpose starting in the morning, but without a single Maori beyond those belonging to our own establishment. I am leaving Mrs. Grace and the little ones to the protection of our Heavenly Father who has never failed us. They have only a few days' provisions, yet I cannot expect to return in less than six weeks!

With very kind regards,

I remain, Very truly yours,

(*Sd.*) T. S. G.

REPORT OF THE TAUPO DISTRICT FOR THE YEAR ENDING 31ST DECEMBER, 1862.

The Taupo District at the close of the year presents much that is discouraging. There is perhaps no district in the Country that has suffered so much from the war, although our people have not yet joined in it. We have been kept in such a constant state of excitement that everything has been neglected, nor are the Maoris likely to settle down to their accustomed avocations until the troubles at Taranaki and the Waikato King movement are set at rest. This state of things is not to be wondered at if we remember that a Maori, whose mind is occupied with a weighty matter, is unable to attend to anything else. Their interest in our School has decreased, and, owing to the great scarcity of food, it has been most difficult to assemble them for religious purposes.

In no other district would a missionary feel this state of affairs as we do. Owing to our entire dependence upon the Maoris we have felt the change exceedingly. In short, as Missionaries, we can live here only so long as we have their goodwill and co-operation.

We have been unable to procure a supply of food either for ourselves or the School, and, in going about the Lake to seek for it, four of our finest School boys were drowned in September last. This has cast a deep gloom over every-

thing, yet the heavy calamity has been borne with great patience, and in one case with truly Christian resignation.

After this sad accident food continued to become more scarce, so much so, that we have been obliged to return the children to their parents, with the exception of a few with whom we could not part. Our hope is that food may become more plentiful.

Such is the dark side of my Report. On the other hand, we have seen the effect of the Gospel in many Maoris rising superior to all their difficulties. We have heard them say that the Gospel, and nothing but the Gospel, can set them right again; and even now for some months back there has been much said about beginning anew, as at the first, and of letting the Gospel be the great thing. So far as the Government measures have gone they have produced an insatiable thirst for Mammon; I believe that what is now being done at great expense, and with the best possible intentions to introduce law and order, will at last prove that the Gospel is the best, easiest and least expensive way of civilizing Natives.

We had a very satisfactory Native Teachers' school for three weeks in June, when some good resolutions were made by them for the rebuilding of several churches. The Maoris of Matata have made a commencement in the rebuilding of their little chapel, and when I was last with them they showed more interest than usual in spiritual things. With the blessing of God there is every reason to hope that, when the unsettled state of affairs shall have subsided, there will be a reaction throughout the country in favour of the Gospel.

I am sorry to say that our Taupo Chief, Te Heuheu, died in October last. He was the sole remaining chief of the old school, who, with all their faults, were vastly superior to those so-called chiefs who have arisen through European influence. He had a very fierce temper when roused, and of late there have been so many subjects to disturb him that at most meetings he has not been seen to advantage.

From the first day of our coming, to the time of his death, he was our friend and protector. He was perfectly honest in his intentions, and his angry words were soon

forgotten. He was a most liberal man and kind to all European travellers, who ever found in him a bountiful host. He was opposed to the Taranaki war and frequently told me that he would not go into it. He was anxious to avoid war, but considered, that if the Waikato were attacked by us, he would be compelled to help them. He was always against land selling from purely patriotic motives; indeed, Garibaldi is not a greater patriot than Te Heuheu was—notwithstanding this, he was fond of Europeans. He was a constant attendant at our services, and I had often pleaded with him to put away his wives, and to become a candidate for baptism. This he said he could not do. "You have taken away all my slaves," he would say (meaning that the influence of the Gospel had done so), "and now, if I send away my wives I shall have no one to plant food for my visitors. Before the Gospel came I had plenty of food and never worked—now I am a slave!"

He had to work very hard himself. He was, with all his faults, the noblest Maori I have ever met; and his attention to Mrs. Grace was constant and gentlemanly. We were evidently a check upon him. Many a time he has told me that, had it not been for us, he would have joined the war; although we were often obliged to differ with him, and, once or twice even to break with him, yet he never resented it, but continued his accustomed kindness and courtesy to the end. In him we have lost a true friend, and very deeply do I regret that I was absent from Taupo at the time of his death.

I shall ever remember him as a friend, a really honest man, and a splendid specimen of a race of chiefs now extinct.

During the year the baptisms have been :—

Adults	19
Children	40
	59
Communicants	54

(*Sd.*) T. S. GRACE.

ORETI, TAUPO,
31*st Decr.* 1862.

CHAPTER III

THE FLIGHT TO MATATA

October 8th, 1863.—A fine morning and having made all ready the night before we determined to start. Old George had kept his promise to come with the canoe to take us down the lake, but his friend Joseph (a Maori Teacher) had not come.

A little after ten o'clock, after giving up the charge of the Station to Ruingarangi, the principal widow of Te Heuheu, and, after having a long tangi (cry) with her and old Mary, we got on board the canoe. Our party consisted of old George, who was our captain, two Maori boys, two Maori girls, Rora, a widow of Te Heuheu, Mrs. Grace, our Governess, our six youngest children, Mrs. Grace's brother and myself; sixteen in all, with provisions for a fortnight for the European part of our company, three tents, bedding and all that remained that was valuable of our wardrobes. I had made a sledge for our baggage; this we had also on board.

We cast many a lingering look on the Station before we lost sight of it. Everything looked peaceful, quiet and beautiful, and yet war was the indirect cause of our leaving.

In order that the Natives might feel assured that we really wished to return, we had continued the work at the fences and garden, sowing grass seed, etc. etc., up to the day before leaving, and we thought, as we gazed, that the Station had never looked so well before.

The Lake was as smooth as glass; we crossed to Waimarino (at the S.E. corner) which is old George's village and also Joseph's. In crossing we found the canoe to be too small for so large a party and purposed changing it here.

We reached this place at 1 p.m. While taking our dinner Joseph made his appearance. There had been some crying and speechifying, with a good many reflections upon Joseph, who now began to make some lame excuses for not having joined his friend George and helped him to paddle us down the Lake. I replied to him in a few words which shamed him so much that he disappeared. Finding that we could not change our canoe as we had hoped, we were obliged to go on in it, which we did after making it lighter by sending some of our party by land to Motutere. As we were preparing to leave Joseph came very quietly on board, paddle in hand.

We started, and when we had got half-way to Motutere, a breeze sprang up, which, being contrary, caused us hard work, when Joseph's paddle was of good service.

It was after sunset when we reached Motutere. The tents were soon up—for the little ones were cold and cross. Whilst the tents were being pitched tea was preparing.

After our evening meal we had prayers with the Maoris round the fire outside the tents. Thus ended our first day's travel. During the night the little ones found the beds so hard that they could not rest. Being nearly dark when the tents were pitched we had not gathered sufficient fern for the beds.

9th (*2nd day*).—A wet morning with wind and considerable swell on the Lake—no chance of starting. Had early service with the Maoris and after breakfast assembled for school, Mrs. Grace taking the women. The day continued wet, and the remainder of it was spent as may be imagined with so many little ones huddled up together in small tents. There are only a few men in this place, most of them having gone to the war. I am sorry to find that a bad feeling exists between the remnant and their friends a little lower down the Lake, who have lately joined the Queen's party. This village of Motutere was formerly the principal centre of the Ngati Te Rangiita, which comprises about two-thirds of the Taupo people. They are now greatly scattered, and their fine large Church is in a state of ruin.

10th (*3rd day*).—Strong westerly wind with a heavy sea on the beach. I had sent Hoani (a faithful Native

Teacher who has been with us ever since he joined me, when we were preparing to come to Taupo, and who has borne great toil and labour for the Gospel's sake) and his wife with part of their family to this, their village, a fortnight ago, that they might plant potatoes for themselves and be in readiness to proceed with us to the Coast. I found him very downcast, and very little food had been planted. After prayers and breakfast old George and Joseph took a very affectionate leave of us and returned. I then assembled as many as could muster spades, that they might plant potatoes for their Teacher. Some came reluctantly, but in all we numbered eight with spades, besides women. Food was scarce, so to encourage them we gave them a pot of boiled flour and sugar out of our little stock for the road. By working with them we had a good patch of potatoes planted by night.

During the afternoon the tents had been re-pitched and the best preparations possible made for Sunday. In the morning I had sent off to the next village for the people to assemble for the coming Sunday. A number have arrived and amongst them, Rawiri, our Native Schoolmaster, who has promised to accompany us to the Coast.

We have just ended the week by holding our Saturday evening prayer-meeting, for special prayer on account of the war. Both Kingites and Queenites were present, and all agreed to pray for peace. May God answer our unworthy petitions.

11th, Sunday (*4th day*).—A fine morning. I had the usual Sunday services, viz., early morning prayers and at 9 a.m. School, morning service and sermon; afternoon, Service (a baptism) and sermon; in the evening the class for the Collect, Epistle and Gospel. The people were very attentive in the morning when I endeavoured to show them that sin is the cause of all our troubles.

The night was windy and cold and we had much trouble in keeping the tents up.

12th, Monday (*5th day*).—Westerly wind continues; no chance of starting. After school assembled the men to go and work for Hoani; was happy to find them more willing than on Saturday. Including my own two boys there were 9 volunteers, besides four or five onlookers. By

sunset a large patch of kumara was planted. This is as it ought to be. Native Teachers are really an ill-used set of men. Our Society does nothing for them, whilst their own people have hitherto done little or nothing, and yet they are expected to give their time to their work as teachers! At school this morning I explained to them the way in which the Levites were supported, and I think many of them saw, that, unless they did something for their teachers, their work, sooner or later, must cease.

Rawiri has just been with me to say that Hene (one of our girls) is not to go on with us as her friends object on account of the great scarcity of food and the fever that is now so bad at Tarawera and Matata. All this is mere excuse; Rawiri himself did not wish her to go. A fortnight since I allowed him to come to this side of the Lake in order to plant food and to be in readiness to join us. Only a few days ago he sent to enquire when we would start. I now saw, however, that the keeping of the girl indicated that he himself did not intend to go. I put the question to him and found that he hesitated.

13*th*, *Tuesday* (*6th day*).—Morning very wet, but no wind. After prayers at breakfast it looked more promising; we immediately began to pack up for starting; but, when all was ready, we found that our other girl "Ripeka" was missing; her friends kept her; we remonstrated, but to no purpose. After considerable delay we got into the canoe when I called out to Rawiri for a final answer. He said he would tell me when he got down to his village. We sailed off and in a short time landed, when, as I expected, Rawiri refused to come. A sad conclusion after four years' instruction, during which time both he and his wife had been taken care of in sickness and in health and had wanted for nothing. Only a short time ago we nursed him through a very dangerous illness. He now leaves us in our hour of need, and his example is no doubt the cause of the two girls not accompanying us. However, Hoani has remained faithful, and Rora, Te Heuheu's widow; moreover, Rawiri's wife presented us with a small kit of potatoes. Our difficulties now commenced. The two boys had to go inland with the horse and ox while I had only Hoani to help me with the canoe, which was heavy and leaky. We

paddled as hard as possible for three hours, my own two little boys doing their best, when a very unpleasant swell arose which made the ladies ill and the two youngest children sick. We took in considerable quantities of water, so much that Rora was kept constantly baling. There was a large hole in the stern of the canoe just above the water mark, which, when the lake was smooth, was not so troublesome, but now that the swell was considerable the water gained rapidly upon us. We were in some difficulty when it occurred to me to try to stop it with one of the tents. I bundled one up, laid it carefully over the hole, and sat upon it ; by this means and constant baling we kept the water from gaining upon us. We paddled till about 4 p.m. when we were all tired and hungry. We attempted to land but could not for the swell, so after distributing a little bread to each, we paddled on. Little Lily, nothing daunted, now began to paddle too.

In about an hour's time a slight breeze sprang up when we hoisted our sail, which helped us greatly. Our danger was in case the wind should increase, for, if it did, we could not hope that our heavy, leaky canoe would weather it ; for, at this time, we were obliged to keep about a mile and a half from shore ; but a gracious Providence watched over us. The breeze continued steady, and the waves were not worse than the swell we had had a little before.

After sunset we reached the Waikato River where it leaves the Lake, and felt thankful for our safety and the good day's work we had done. On trying to rise from the cramped position in which I had been when sitting upon the tent, I found myself so stiff that it was some time before I could stand upright.

We landed, but found no Natives, and being all hungry and tired, we took possession of a Maori house instead of pitching our tents. Shortly after landing, while we were getting our things into a safe place, the boys came up with the horses and ox, but unfortunately they had let the rope slip from the ring in the nose of the ox. It was now nearly dark, and, unless we succeeded in getting the animal fast, there was no doubt but that in the night he would make for home. After considerable labour we got him. Had we not succeeded we could not possibly have proceeded.

While this business with the ox was going on the ladies and children were pulling fern for our beds; this done, we regaled ourselves with some tea and potatoes and a little bread; after which we united at evening prayer in thanking God for the mercies of the day. We then, with our tents, made three compartments of the house and retired to rest, and slept soundly till morning.

14*th*, *Wednesday* (7*th day*).—A fine morning. We found three Maoris on the opposite side of the river who were nearly famished for food, and who told us that a fighting party from Ahikereru had passed through on Monday last for Waikato.

After breakfast we dropped down the river to Otumouheke, where we leave the canoe. Here we landed, and, having carried all our things to the plains above, we began to arrange for the first stage of our inland travelling, which occupied us till mid-day.

The sledge took all our baggage comfortably, but, owing to the quantity of potatoes we were obliged to take for the Maoris, there was considerably more than the ox could draw; we therefore loaded one of the ponies, besides which we all took a load.

I placed Mrs. Grace and one of the babies on the horse. The governess was put on the other pony. My brother-in-law took one of the twin babies on his back. Lily walked, taking a small kit of kumara, and Sarah Jane, who is too young to walk very far and not able to ride by herself, was placed near Rora who was to help her when she could. Rora's load consisted of all our cooking utensils, and, on top of this, Jeannie was perched.

We then started in the following order: The sledge was given into Hoani's charge with his son Enoka. I led Mrs. Grace's horse, one of my elder boys led the pony that carried the Governess, and Raimona led the pony which was loaded with potatoes. We all went on comfortably with the exception of the ox—the sledge was heavy and the ox famished.

We went on for about three miles and then halted for dinner, when two of us went back to bring up the sledge. On my return I was just in time to save a number of our things from getting burnt. The fire had been carelessly

lighted, and, there being a good breeze and a great quantity of thick dry scrub, it caught fire and the ladies and children were unable to collect the things which lay scattered all about. Had we been a few minutes later most of our baggage, tents and saddles, etc., must have been burned. We lost nothing of consequence.

We started again at 5 p.m. and went on until we reached a place where there is plenty of firewood and water. We should have preferred going about 3 miles further to a place called Nihoroa, where we again strike the Waikato, but the sledge was behind and we could not have got there by dark, besides which we require a little time this evening to make some bread, as all we started with is finished. Our evening has been a busy one—tents to pitch, beds to find, horses and ox to tether and attend to, changing their places frequently. While I am writing this the ladies and some of the Maoris are baking cakes in rather an ingenious Native way.

We have just had evening prayers, and I trust all of us feel thankful for such a good day's travelling. It is astonishing how well the little folks walk, although their shoes are in a shocking state. They are now enjoying a sound sleep.

15*th* (8*th day*).—Heavy rain and wind—great difficulty in keeping the tents up, although we have done all we can to strengthen them. About 10 a.m. sent on the sledge with Hoani and Raimona to Nihoroa. They have just returned and bring the intelligence that the canoe we expected to find there was taken down the river two days ago by the party we met on the road. This is sad news, as it will cause us a day or two's labour to go down and bring one up. We cannot use the sledge, as the country becomes very broken, besides which we must cross the river. There being little or no food here for the horses, and fearing our tents might blow over, in the evening at 5 p.m. we started for Nihoroa, which we reached by dark all wet through. Pitching being out of the question we took possession of a house, and the Natives of another, and, after a time, were all as comfortable as circumstances would permit.

16*th* (9*th day*).—Fine morning. Scarcely any food left. Hoani and the two boys started at sunrise to walk to Ohaki

without any breakfast in order to bring up a canoe. The distance is about 14 miles. The day being fine, and there being a warm water stream here, the ladies made it a washing day. In the afternoon they baked the last of the flour (except a very little) into cakes. After dinner I was to explore a river that near this place falls into the Waikato. I had been told that it would be a better way into Taupo than the Waikato. I found its course so very winding that it would take 2 or 3 days to get a distance of 12 or 15 miles. The boys have just returned. They have brought up a canoe but, it becoming dark, they have left it a little way down the river till morning. They report that the Natives of Ohaki have nothing to eat. They gave them a small kit of food which was all they possessed.

17*th*, *Saturday* (10*th day*).—Rose early. While breakfast was preparing the Maoris went for the canoe. While having the meal the horses, which had been brought up to be in readiness for crossing, took off. We went in every direction looking for them. I could not have walked less than 10 miles, but all to no purpose. It was half-past ten before we found them. They had gone down into a gorge close to the river, about ½ a mile from the place where we had breakfast. The canoe was a small one, and, by the time we got the horses and ox, and the party that was to go inland had crossed the river, it was noon. Mrs. Grace and the Governess, the youngest children and two Natives, together with the sledge and most of the baggage were put on board the canoe. It was exceedingly heavily laden and quite unsafe, but Hoani is a careful man and he took them down safely. I went inland with the remainder of the party. We reached Ohaki a little before dark, and were glad to find plenty of food for the horses. The Natives, however, at this place, ten in number, and who are planting at a short distance, are literally starving. They are subsisting on the root of the Raupo (bulrush) which grows on the banks of the river. They could give us nothing and we now have scarcely anything left. By the time we had the tents pitched it was quite dark, and the little ones were tired and hungry. We have portioned out our food for to-morrow between ourselves and our Natives ; all that is left is a very little flour, and arrowroot for the two little

ones, with a small quantity of tea and sugar. The Maoris are so grieved that they have no food to give us that none of them has had the heart to come and see us, except one woman, Raiha (Eliza), who has never ceased her lamentation at our want of food, and her inability to give us any. God will provide. He hears our prayers.

18*th*, *Sunday* (11*th day*).—Wet morning. The children obliged to be confined to the tents. After prayers we boiled a little flour and water for breakfast, after which we had morning service. None of the Maoris came over. For dinner we had the remainder of our potatoes with a little ham. After dinner walked over to the Maoris—found 10 of them. They had no food but the Raupo root and were all evidently very hungry. I had service with them and a good deal of conversation. They are evidently greatly disturbed on account of the war, but were very kind. I returned, the woman Raiha coming along with me. I tasted their Raupo root and found it eatable. They sent us a small piece that we might see how we liked it. For tea we had a little more boiled flour and water, after which we had our Sunday evening class for Collect and Gospel as usual. The Natives fasted all day till evening, and then boiled their potatoes with some watercress, and, with a little ham, made a tolerably good meal.

19*th*, *Monday* (12*th day*).—Wet and cloudy morning. We felt the necessity of pushing on. We thought also that the day might turn out fine, in which case we hoped to reach Paeroa, where we had been told we should get potatoes. While we were preparing to start Raiha came running up with a small kit of Raupo root. Of this, with a very little flour and water, we made our breakfast. The Lord reward the poor woman for her kindness! She did her utmost, and was greatly grieved that she could not do more. When we first came to Taupo she and her husband lived with us for about 6 months. Her husband, who has lately left her and taken another wife, is now at the war.

We started as on Saturday, some on the canoe and the rest going inland. A few miles from this place we recross the Waikato, and then leave it and ascend the Waiotapu River. Up to this river the Waikato keeps a North-Easterly course, but now it turns North West and keeps that direc-

tion until it reaches the sea. The Waiotapu is a small, deep, winding stream with a fall of about 5 feet half-way down its course, where the canoes have to be emptied and dragged up the fall. This river rises in the volcanic hills which form a barrier between Tarawera and the Taupo plains, and its waters are warm and poisonous. It takes two good days to get a light canoe up it owing to its winding course, though the whole distance in a straight line is not more than about 10 or 12 miles, but it bears us over a tract of country that is broken by nine streams, most of which are in deep, precipitous ravines over which it is impossible to take pack-horses, much less a sledge.

We reached the crossing-place and crossed the horses and ox. Here the river is very wide and the current strong, so that the swimming of the horses across is a dangerous matter, and creates a scene of much excitement. We had the narrowest escape of losing one of our ponies. It is newly broken in and naturally was very timid.

The day continued gloomy, with heavy showers, still the Natives thought it would clear off, and proposed to start up the Waiotapu with the baggage. Accordingly, raining as it was, two of the tents and bedding were got on shore, and all the food we could scrape together was given to the men who were to have a night on the river before they reached us at Paeroa. All we now had left was a very little flour, and arrowroot for the two babies. We hoped to reach Paeroa that evening. As soon as the canoe had gone I began to get the horses and ox ready, and had soon got the bedding and tents on the ox and the saddles upon the horses. All was ready, when it came on to rain and blow so violently that to attempt to proceed with such a helpless party seemed madness. They were all cold, wet and hungry, and, for the last two hours, had been huddled together in the manuka scrub. What was to be done? No food, nothing to make beds of, and no Maoris, except the one woman who was so dull that she just sat and looked. Unfortunately the small hatchet which we carry with us had gone with the Maoris in the canoe, to enable them to pitch for the night, so there seemed nothing left for us but to make the best of it. I collected and tied together some sticks, and, in this way, made two posts and a ridge-pole

for the larger tent, and so got it up ; then, for bedding, we broke off the small branches of manuka, shook out the rain and laid them on the floor of the tent. On this we sprinkled a small quantity of grass, opened out the tarpaulins containing our blankets, etc., and, as quickly as possible, got the ladies and our little ones into this tent. The ladies immediately got off their wet clothes and wrapped themselves in their blankets.

We now went through the same process with the smaller tent, and placed it so as to turn the wind a little off the large tent, which I greatly feared would be blown to pieces. This done the boys got into bed. While all this was going on the Maori woman, Rora, had begun to mend up the remains of an old shed. We now helped her with this and soon she, too, had a shelter in which she could just lie down. We were all famishing ! With some difficulty we got a fire, and, dividing the flour into two portions, with one of these we made some thin gruel. I was now able to change my clothes for a blanket (for I had been wet through and through for some hours) and, by the time we all had had a little of this thin flour and water, it was nearly dark. I tried to brace up the tents as well as I could, but the ridge piece of the large tent bent so that we could not peg it tightly. After commending ourselves to the protection of our Heavenly Father we lay down. In a short time the wind veered round and came broadside on the tents ; it seemed that the large tent, in which the ladies were, must go to pieces. We slept little until morning.

Tuesday (13*th day*).—The weather appeared to be clearing. Resolved to start as soon as possible. While the last of the flour and water was being boiled we got up the horses, but the ox, which was made secure last night, was gone, and, after losing two hours in hunting for him, we returned without finding the least trace of the animal. After prayers we took the last of our gruel and then packed up our tents and bedding. The horses being all ready I thought I would take a last look for the ox. We galloped a considerable distance but without success. All we could now do was to leave him and get off as soon as possible. The bedding was put on one of the ponies, Mrs. Grace on her horse, and the Governess on the other pony ; but, owing to the

loss of the ox which we intended should take our packs, we were all more or less loaded. My elder boys, also Lily and Jeannie, were walking. We had not got far before Miss Hawkes discovered that she had left her umbrella behind. While the boy who was leading her pony ran back for it, the pony, finding his leader gone, kicked his rider off and became quite unmanageable. The consequence was, after some delay, Miss Hawkes resolved to walk. On we went very nicely for some distance, except that the old boots that Lily wore hurt her so much that we were obliged to throw them away and allow her to go bare-footed. Three of the children were now without shoes. At this time dark clouds overspread the sky and rain began again to fall.

We pushed on and got over three of the streams when the heaviest thunderstorm I remember burst upon us, but God was with us and on we went, though slowly.

I felt anxious to know whether we should find Natives at the village, or not. Little Lily became very tired. I tried her on the horse, but the animal would not submit to carrying her quietly for any distance. At length, half an hour before dark, we arrived at the village. There was only one house habitable, and that was full of men and women who were unwilling to turn out and give it to us. This is the first time I have met with a case of this kind. It was impossible to pitch tents outside; there were some dilapidated houses, but all were wet and filthy. One of these the boys began to prepare for a tent, and, after much talk, the men in the Native house went to sleep in a little cooking house, into which they could just wedge themselves; the house was then given up to Mrs. Grace and the children, in company with the Maori women of the place. As soon as I got the blankets opened out they all took off their clothes and wrapped themselves up in their blankets. The house was warm and dry but full of smoke from the fire and pipes of the Natives. The ladies, fearing that they would be suffocated, I put the fire out and so lessened the amount of smoke and also the temperature. In the meantime the tent had been put up in the Native house, but we could get nothing for a bed but wet fern. There being plenty of broken places for the smoke to get out at, we made a fire. I was now able to take off my wet

clothes. The next thing to be thought of was food. The Maoris here, as elsewhere, are starving. When it was quite dark one of the women brought in a plate of potatoes and a few boiled fern tops. This, with a little tea, made our evening meal. While thus engaged Hoani and the two boys came. The Waiotapu had become so flooded that they could not get on; they therefore made fast their canoe, and, having landed their things and thrown their tent over them, made the best of their way through swamps and streams to this place. On their arrival here there was neither house nor food for them, so they went on a little further where they fared better.

We closed the day by thanking God for all His mercies. Although we were all very hungry, no one seemed to be much the worse for the hardship that had been encountered.

Wednesday, 21*st* (14*th day*).—Weather unsettled. Resolved to go off to Tarawera to seek for supplies. The ladies saluted me with sad lamentations. They had been devoured with fleas and almost poisoned with tobacco smoke and the bad air of the "whare puni." While we were puzzling ourselves how to manage for a breakfast, a poor old Maori woman, from the place where the lads went to sleep last night, sent us two small kits of potatoes, the sight of which cheered our hearts and filled us with thankfulness. I was also able to buy a small pig which was soon killed, and we all made a good breakfast. After getting the other tent pitched and seeing them made as comfortable as possible, at about 10 a.m. I set off for Tarawera with Enoka. As we had only one horse between us and had to ride by turns, it was dark when we reached Tarawera tired and quite wet. Mrs. Spencer let me have what she could; but they, too, were suffering from scarcity of food.

On the road everywhere there were traces of yesterday's thunderstorm.

Thursday, 22*nd* (15*th day*).—Lost no time in starting. Put a bag of flour on the horse, and, each of us taking a small load, we travelled all day and reached Paeroa about 4 p.m.; the distance being about 20 miles.

While at Tarawera I learned the real state of the war;

for the last four months we have had only Native reports. I also got letters from our elder children in Auckland. Yesterday I offered a reward to Hoani and the other boy to go and find the ox. On my return this evening the animal was here. The boys found him standing at the crossing place at the Waikato. In the evening I had service and school with the Natives.

Friday, 23*rd* (16*th day*).—Fine morning. The Maoris very kind. They were ashamed of having kept the ladies standing in the rain the evening we arrived. One old woman volunteered to go down with the boys to the canoe, that she might help them up the fall and pole to the landing place, where we hope to meet them to-morrow. Another fine fellow, Tanara, came from a little distance to see us. He very kindly took my Natives to his " rua " of potatoes and told them to take what were in it ! He also agreed to accompany us on the road to help us over the rivers, as our own Natives had gone with the canoe. This man has always been very kind to us on our journeys to bring in stores. He once went with us to the Coast. This is the last village in my District travelling North. It was 9 a.m. before all was packed up and we started. There are three very difficult rivers between this and the place where we are to encamp and to meet the boys in the canoe. The first, which is down a deep ravine, we crossed by dismounting and taking the packs off the ox. The second was a more difficult matter ; the water was up to the saddle of the tallest horse, so that the ladies had hard work to cross without getting wet. All the adults, one after the other, crossed over on the tallest horse, while our friend, Tanara, up to his neck in the water, carried over all the little ones and the baggage. This crossing occupied about two hours. About a quarter of a mile further on we came to the third river, which is the upper creek of the Waiotapu. The banks at this place are perpendicular. The flood had carried away the landing place for horses at the opposite side, leaving nothing but an upright wall, while the stick which is used by foot passengers was now under water, and was so narrow that no one but a Maori would attempt it. What was to be done ? Had Tanara not been with us we must have sat still until the next day, or have gone back,

recrossing the last river and going to the place where the canoe was.

Tanara, in a most ingenious way, constructed a sort of a hand-rail over the branch of a tree which formed the bridge. The ladies then took off their shoes and stockings and crossed. The horses were then crossed, one at a time with a rope round its neck, Tanara at one side driving the horse in, while I on the other side drew it towards the old landing place now carried away, and, when clear of a sharp bend, I ran round drawing the rope and turning the horse's head up the stream, and so swimming it up till it came to a place where it was possible for it to land. After having crossed all the horses, and also the ox, we sat down and roasted some potatoes for dinner. Our friend Tanara then took a kind leave of us. His services were voluntary. I gave him a present, and he was quite pleased.

We now went a mile and a half further, where we encamped among a number of hot springs, where there is plenty of firewood, to await the arrival of the boys with the canoe and baggage. Though we had only come about 7 miles, yet, by the time we had the tents pitched and beds of fern gathered, it was evening. We had pork, potatoes and flour with us, so that our fare was sufficient. Rora spent the night in baking some bread in the ashes, but we were greatly afraid of eating the flour—it was so grown that the bread was like paste.

Saturday (17*th day*).—A fine morning. Almost before I was out of my tent one of the lads arrived to say that the canoe was at the landing-place. "Well," I said, "that is good; be quick and take the ox and bring all up on the sledge." He replied that they could not. "Why?" I enquired. "They are too heavy," he answered. "How is that?" I asked, "the ox brought them all before!" "Yes," said the lad, "but they are wet now." The truth then came out; the things had been put on shore when the boys had left the canoe in the thunderstorm, and, after they had gone, the river had overflowed its banks and flooded a large extent of country. The baggage had been washed some distance from where they had left it, and must have been in the water for at least a day! Mrs. Grace wished the packages to be brought up to where we were

encamped, so that she might open out the things herself. I therefore went off immediately to the canoe, and found, as the boy had told us, that everything had been under water. Hoani, to lighten the weight of the packages, had opened out many of them to dry, and, by this means, had done some mischief. We now lost no time in sending off all that the sledge would take, carrying the remainder on our backs. After breakfast, amidst the lamentations of the ladies, we began to open their wardrobes when they found very considerable damage had been done; many of their nice things being quite spoiled.

As we left Taupo with the prospect of a rather long stay on the Coast, or in Auckland, and as there was a possibility that all we had left in Taupo might be taken possession of, it was deemed advisable to collect the most valuable things to take away with us. The whole day was spent in drying the things. It was a rather singular sight to see, in the desert, the wardrobes of 10 of us—things of all sorts—hanging about in all directions! In the evening we reckoned our loss, including a gold watch, at £40. This is the third loss of the kind, besides our great loss in the fire, we have suffered since we came to Taupo.

25th, Sunday (*18th day*).—Morning fine; in the afternoon the weather changed and heavy wind and rain came on.

How little progress we have made in a week! We spent a quiet Sabbath ready to depart early next day. Many times did the words of the hymn come into my mind—"Welcome sweet day of rest." We had morning and evening service and our usual school for the Collect and Gospel.

Monday morning (*19th day*).—Cloudy and rainy with every prospect of bad weather. Concluded not to start, but, if possible, to send on part of the things for a few miles over streams and bad places, so that on the morrow we may be able to travel more quickly. During the day Rora made some bread of the grown wheat; it was very bad but we were thankful for it, although we ate it with fear. We have spent the day mending clothes and writing letters to our people in Taupo.

This afternoon it cleared a little and Hoani and the two boys took on 3 packages and deposited them on the other side of the difficult places, at the foot of a sort of

barrier range which separates the Taupo country from Tarawera. The boys have just returned quite wet. On Saturday they made themselves a little house, and, as there is plenty of firewood, they are tolerably comfortable.

Tuesday, 27*th* (20*th day*).—A miserable wet day—no stirring outside of the tents and the food rapidly diminishing! Towards evening the wind and rain increased. Although we did all we could to secure the tents, the large one appeared likely to be blown over, or to go to pieces. I was up most of the night, and, at 3 in the morning it blew over! Mrs. Grace and the two little ones took refuge in our boys' tent, the boys having to find room in the little hut that the Maori lads had made.

Wednesday, 28*th* (21*st day*).—A dull morning; lost no time in repitching the big tent, after which we had prayers and breakfast. To our great joy the clouds began to break and without waiting to be certain we commenced to pack up, and, ere it had done raining, we were on our way to Rotomahana.

The first part of the road took up a great deal of time owing to the three streams which had to be crossed; for at each of these the sledge had to be unpacked and the things lifted over, and this took time. It was about 2 p.m. when we reached, what we call, the 'Barrier' where the Maoris on Monday had left some of the baggage. Notwithstanding the rain, it has taken no harm, being high and dry and covered with a tarpaulin. While crossing the hills it commenced to rain, and continued to do so all the way till we got to Rotomahana, which we reached before dark, all of us very wet, cold and hungry. However, we set to work and got up two tents, putting all the ladies into the largest, which stood very well, as there was no wind. The boys and I occupied another tent, and the Maoris a third; for beds we broke off the small branches of manuka which, with a few sticks, lifted us up a little from the ground that was saturated like a sponge. On the top we had our tarpaulins.

During the night we were moist and warm, and I do not think that any of us took harm. The difficulty of cooking was perhaps greater than that of preparing a lodging, but Rora managed by some means, in spite of the wet

sticks and heavy rain, to get a good fire, and we all had a warm cup of tea and some of the cakes which she baked yesterday.

Thursday, 29th (22nd day).—After breakfast the weather cleared. When at Tarawera last week I arranged with a Maori to bring a canoe and leave it for us if we had not arrived. We were all disappointed to find no canoe, for, had it been here, we could have dropped down into the Tarawera Lake and by noon have been at Tapahora, where I have a Native house ; but now we would have to make a long round to reach Tarawera Lake, and then have to find a canoe as best we could.

We started, and re-ascended the hill which we had to descend to Rotomahana, and then commenced a great sweep round the hills to the head of Tarawera. We had not gone far when we came to a small river which, at ordinary times, is not more than knee deep. Here there was a great delay, but all was well done. Our horse (Pompey) is very high, so that the water left the upper part of the saddle dry, and the ladies, by perching themselves as high as they could, got across without much wetting. When one was over I pulled the horse back with a rope, and in this way they all crossed. This much done the Maoris undressed and carried over the baggage, keeping it above their heads. We had another stream to cross, but this gave us no inconvenience excepting the unloading of the sledge. At length, at 3 p.m., we reached the head of Tarawera, and pitched in a beautiful little bay close to the remains of a fighting pa, that was built in 1853 when the tribes of this lake were fighting about Rotomahana.

I sent off to a village near by to enquire about the man and canoe, and also a supply of food, which I had also arranged for, and was thankful to find that the man, canoe and supplies had all arrived. We had also an unexpected present from Mrs. Spencer consisting of some nice bread and a fine ham, while a bag of wheat was in the canoe. Nothing could have been more acceptable than some good bread, and the ham was a luxury. We enjoyed a good evening meal and were not a little thankful ; but our poor horses fared very badly, for there was very little for them to eat. The Native made some shabby excuse for not taking the

canoe to the head of Rotomahana, but, although he had caused us to lose a whole day, he nevertheless expected and obtained his payment. The day had been fine and we had plenty of dry fern for beds ; our whole party spent a most comfortable night.

Friday, 30*th* (23*rd day*).—Beautiful morning. The Lake as smooth as glass. All were up before sunrise and the canoe was brought over to us, when I was very disappointed to find it much too small for the whole party and baggage. There was, however, no remedy, so we put in the ladies and little children and all the baggage, and two men who were to man the canoe ; the rest of us went over the hills, leading the horses. I was very anxious for the canoe to get off quickly lest a little wind should arise and prevent them sailing.

We who went inland arrived at Tapahora at half-past nine a.m., a little after the canoe. Mrs. Grace informed me that they got on very well until near Tapahora, when a stiff breeze sprang up which placed them in great danger, and that, in spite of Hoani's skill and care, one wave that they took in nearly sank the canoe. I was once swamped in this same place in 1856, when in the same canoe.

We now had morning prayers and breakfast. We felt thankful for the many blessings we had received and for having been allowed to escape so many dangers. The Maoris gave us a kind welcome, though they were in distress. This place has been visited most heavily by the low fever which has been raging in these parts for the last two months. We missed many of our former friends. They told me that, out of their small community, they had buried 45—about one-half of their whole number. I had promised my Maoris before starting that I would not stay long here. After breakfast we borrowed a small, steel mill, and ground the wheat that we had, and by 1 p.m. were again ready to start. As elsewhere, food here was exceedingly scarce. We had no potatoes and they could not let us have any. I wished to buy a little pig that I saw running about, but my old friend, Hakaraia, told me that it belonged to his wife, and that he could not sell it without her permission, so I proposed that, when she returned (he expected her in an hour or two), he should

follow us to the place where we hoped to encamp. Accordingly, we took leave of the poor people and reached the place for pitching just as it was getting dark. It was a beautiful night. Our first work was to take our weary and hungry horses some distance on, where there was a little food, and there tie them. We had plenty of wood and water at this place, and we were soon busy getting up the tents. By the time tea and prayers were over it was 9 p.m. and we were about to retire for the night when, to our surprise, we heard some one coming. It turned out to be Hakaraia and his wife, Harete. They had followed us with the little pig and a small kit of potatoes. This was most acceptable as we were likely to have Sunday on the road.

Our Natives looked remarkably pleased at the pig. Contrary to Maori custom, we made Hakaraia and his wife our guests, and desired them to go on with us to-morrow and to spend Sunday with us, which they were quite willing to do.

Saturday, 31*st* (24*th day*).—Fine morning. All very busy; the lads had the pig to kill, and Rora some cakes to make, so that we could not start very early. We reached the Tarawera river without difficulty. The river here is a considerable one and very rapid, and the crossing of it is always a difficulty; but now, owing to the heavy rains, the current was stronger than usual. Fortunately, just as we reached this place, two Tarawera Natives whom we knew came up, on their way to the Coast, and they, in the most kind manner, stayed to help us over, leading some of the horses and helping the lads to carry the things, not only over this river, but also over two other streams a little way on. The crossing of this river always takes time when there is baggage. On this occasion, when crossing Mrs. Grace and three of the children, I was obliged to ford it 8 times.

Many miles of this country is as level as a bowling green. It appears to have been the bed of a former lake and is covered with white pumice, and beautifully studded with a very fine variety of manuka trees. It is a sad country for horses and cattle, for there is scarcely a vestige of anything for them to eat. We now began to prepare for

Sunday. A Native on his way to Tarawera presented us with some biscuits. First of all we went to forage on the banks of the river for some branches of a shrub, which both horses and cows will feed upon. We next got all the tents nicely pitched, and the Natives made themselves a comfortable little house. Rora made a hangi (Native oven) in which to roast some pork. Mrs. Grace and the Governess washed the little ones; all went on most satisfactorily. At evening prayer we gave God thanks for all His mercies, not forgetting, as we promised our people, to have special prayer on Saturday evenings that God would be pleased to send us peace.

Sunday, Novr. 1st (25th day).—We spent a quiet day. What a blessing is a day of rest! We all required it. During the day we had the usual services; with Native School in the morning and a class for the Gospel and Collect in the evening. We had Hakaraia (Zachariah) and his wife with us, so that, in all, we were sixteen in number.

In the afternoon it came on to rain and during the night it blew hard, but, being well pitched and sheltered, we took no harm.

Monday, 2nd (26th day).—A fine morning; started after breakfast. Zachariah and his wife took their leave of us in a very kind way, promising to visit us at Matata. We were able to give them some medicine for their sick, which I trust may be of some service to them. Towards noon the day became quite hot and the four little ones who were walking were knocked up. At 1 p.m. we stopped to cook some food by the side of a stream, when an old chief belonging to Rotorua came up and took dinner with us. We had seen him at Tapahora on Friday. He expressed great sorrow for the death of Te Heuheu; he intends soon to go to Taupo to tangi for him. This part of the road is very good. We reached Ahiinanga at 4 p.m. Here our travelling by land ends; all we now have to do is to drop down the river to Matata, about 15 miles in a direct line, but very much more on this winding river. In coming up with a full canoe it always takes us 2 days from Matata to this place. I have a dilapidated depot here, which stands alone in a place that the Maoris have forsaken. It has always, more or less, had things in it which are very

tempting to Natives, yet it has never been robbed, if we except one occasion when a poor, insane man took some things out of it, all of which, with the exception of a box of soap that he burned and spoiled, were returned to me without any trouble. We have found a few Maoris here who have received us very kindly and have brought us some food. We are thankful for it, as our stock is exhausted.

Very soon after our arrival this afternoon, a Native came galloping from Kupanga bringing us a letter from Teopira, and about 2 lbs. of sugar. He wrote to say that he and his wife had both been laid up with fever, and that his wife was still so ill that he could not leave her. He had heard that we were short of food and was very sorry that he had no European food, but a little sugar, which he was sending for the children. The two Tarawera Natives, who helped us over the river on Saturday, continued with us until we came to the stopping place, when, knowing that they had had nothing since morning, we had a little flour boiled for them, but had to serve it without sugar. After they had taken it they went on, and, when they arrived at Kupanga to-day, they related that we had suffered for want of food—hence the sugar of our friend Teopira. Surely the Gospel has produced something! Their acts of kindness have not been done from a desire of gain. I must ever bear witness to their kindness to me in my travels. These people are now part of my charge and belong to the district of Matata.

At present the war is the great subject that occupies their minds. They wrote to me about two months ago to say that they had held a meeting, and had all concluded to sit still, unless the Pakeha came and molested them. I am now happy to find that they continue in the same mind. We had quite a nice little party at evening service. I questioned them on the chapter we had read, but found the women very ignorant.

Danger is always near. The ladies took the little ones to be washed. The river is deep and, as at this place it works its way through clay, the sides are quite perpendicular. They got into the canoe that was lying there and made fast at the bow. Mrs. Grace had washed one baby and

just returned to the tent leaving Miss Hawkes to finish the other, when I heard a scream. I flew to the canoe, jumped in up to my breast, and, by holding on with one hand to the bank, was just able to reach and grasp the Governess with the baby in her arms. Luckily she had one of her feet in the canoe, and we heard her first and only cry, otherwise both must have perished, the river being deep and swift. A moment more and Hoani was with me, and both were rescued.

The accident had occurred thus. She had been sitting in the stern end of the canoe which was made fast to the bank at the other end. When she arose to leave it, instead of going up to the bow end that was secured, she stepped out from where she was and the canoe, which was a small one, with the pressure caused by her stepping out, flew off at that end from the bank and precipitated her into the water. How many times have we experienced the gracious providence of our Heavenly Father on this journey !

Tuesday, 3rd Novr. (*27th day*).—Fine morning. After breakfast, there being here no canoe sufficiently large to take us, my lads went some distance down the river to bring one up ; it was 4 p.m. before they returned. I did not very much regret the delay, although the members of our party were nearly all worn out, as it gave me the opportunity of spending a little time with the Maoris, and also of putting the store to rights. The canoe they have brought is a very fine one, as much too large as all the others had been too small. I say large, because I fear that to-morrow we shall find it very heavy when we come to some of the shallow places on the river.

Wednesday, 4th (*28th day*).—Started early and dropped down a few miles to a small kāinga (village) where there are some Taupo Maoris living. We had prayers with them and then breakfast. A part of the great tribe of the Ngati-Tuwharetoa, who worked their way into Taupo, when their canoe landed on this Coast, stayed here (so runs the tradition) ; hence the Taupo Maoris have land claims here.

After breakfast we started again and soon came to the difficult part of the river, where it runs through an immense swamp, and divides and subdivides itself so often, that it is difficult to keep the right channel. The channel that we

took was a very bad one for our large canoe, yet Hoani had been advised that it was the best. For some hours we were constantly in and out of the canoe in order to drag it over the sand banks. The day also began to look gloomy and, before we reached the deeper parts where the streams begin to unite, it began to rain heavily. In this part of the river there is no such thing as going ashore, there being nothing but soft swamp on each side. Four years ago I nearly lost my life here. I came down with a little Maori boy. We took a wrong stream, but, as we could not have got back to the village from whence we started, we went on until we were navigating quite narrow gutters. It was very cold weather and we had neither food nor blankets, nor any possibility of making a fire ; we were very cold and wet with dragging the canoe and night was fast coming on. After going on thus until sunset, we suddenly got into quite a lake, when we steered in the direction of the main stream and gained it before it was quite dark, and so made our way to Matata. The rain continued until we were a couple of miles from this place. Such a storm of wind and rain met us from the sea, that we could not make headway with the canoe. We were obliged to land all the Europeans, who had to walk through the wet to the little store I have here. The canoe, with another Maori assisting us, was brought down ; but our journey ended rather badly. We were all wet through and hungry, having had nothing to eat since morning, and we did not arrive here till dark. However, we have just enjoyed a cup of tea and hope to-morrow to have a house belonging to a European.

We are all very much knocked up and in want of rest, but I do not see that any of us has taken harm. The children have borne the journey wonderfully ! Our appearance is certainly against us ! Our clothes are very old ; our shoes (those who have any) are old and broken, yet here we are, safe and well ! To God be all the praise, for His mercy endureth for ever.

(*Sd.*) T. S. GRACE.

[There is evidently a break in the correspondence here. While at Matata, waiting for a boat to convey them to

Auckland, Mrs. Grace, in the absence of her husband, suddenly found herself with her six young children at the mercy of a large body of Hauhaus. In an article that appeared in 'The Church Messenger,' March, 1891, touching upon the death of Mrs. Grace, her son, the late Archn. T. S. Grace of Blenheim, alluded to the above incident as follows :—

"Thrilling to a degree was the termination of this trying and eventful journey. Precisely on the same spot where, ten years previously, she had landed with her babes drenched to the skin, and with their lives only just saved by the pluck and daring of the Natives who had rescued them from the stranded craft, she now stood with her half-dozen helpless and frightened children clinging to her in a hut, through the crevices of which she could see the quivering limbs and hear the mad yells of hundreds of fanatical Maori warriors as they worked themselves into a frenzy with their hideous and terrific war dance, and vowed vengeance on the white man. As she looked in terror on the wild scene, with none but her little ones near her, not knowing what fate might be in store for them, a stealthy footstep was heard outside, and, a few seconds later, the old chief of the place entered the doorway, approached her silently and whispered an assurance in her ear that he would take care that no harm came to her and her children. And right nobly did the grand old fellow redeem his promise! He stood by her as a true friend and protector till, two or three days later, Mrs. Grace was joined by her husband, and took ship to Auckland. . . ."

The old chief referred to above was Pitoiwi, one of the four prisoners, who, some time after, was released through the good offices of Mr. Grace.—Ed.]

CHAPTER IV

OPOTIKI

Before leaving Auckland for Opotiki, and while on the passage, Mr. Völkner frequently expressed his confidence in the Opotiki Maoris. He was rather sorry that Mrs. Völkner was not with him, and fully intended her to follow by the next trip of the vessel. We arrived off the Opotiki river at about ½ past 9 p.m. A prophecy, as we afterwards learned, had been put forth that a vessel full of riches would come up the river, and afterwards one full of gunpowder.

March 1st, 1865.—Immediately on crossing the bar I observed at a distance a very large body of Maoris assembled on the side of the river. I pointed them out to Mr. Völkner. In sailing a little way further it became evident there was considerable excitement. As we approached the landing place it was clear to me that we were amongst the Pai Marire fanatics. Mr. Levy's brother now in a low voice from the bank warned us to be careful, for there was danger. From the time of crossing the bar return was out of the question; all we could do was to go on to the landing place. Before the anchor was dropped the vessel and all on board were in possession of the Natives. Mr. S. Levy had not been allowed to come down the river to give us any warning. We were told by several Maoris not to go on shore. After a little while, a tall Maori belonging to Taranaki came on board in an authoritative manner, and, after everything had been examined, stood up and called out to the people on shore, telling them of what the cargo consisted. We remained on board until about 3 p.m., during which time there was great excitement on shore.

Tiwai told us that we had come " into the lion's mouth ! " We also learned that Mr. Völkner's house had been plundered, and that the Europeans' stores had been examined and a price fixed by the Natives at which the goods were to be sold. We were now all ordered on shore. This indeed appeared a dangerous moment ! On landing an old fellow with a rope in his hands made a rush on Mr. Völkner, but was pushed on one side. We were then, with the exception of the Captain, all marched off beside the Roman Catholic Chapel, where we remained standing for about 2 hours. The Maoris in the meantime were holding meetings, while the women round about us were making most horrid faces and gestures at us. At length the Taranaki Native before mentioned, with others, came to us, and, after some talk with him about a house to rest in, he had us all taken to one in an enclosure about 300 yards from where we were standing. The next thing was to procure some food and our blankets. We now learned that the vessel had been rifled, and everything removed from her by the Maoris and bundled into the store, and that a Native had the key. At this time there were plenty to watch us, but we were not under guard. The sailors had been to the store, and had procured a few of their things, but returned without any of ours. It was now dark ; Mr. Völkner and I, with the sailors, returned to the store and found, as has been said, namely, that the outer door was locked and the key taken away. We went into the adjoining room. Mr. S. Levy was there. We procured a candle. There was a small door out of the room into the store. After a good deal of searching we succeeded in finding our things, and had them conveyed to the house where we were to stay. After partaking of our evening meal in a very rough way, we read the 7th Psalm, the one appointed for this evening, and had prayers. The poor sailors joined us very heartily. After this the good-natured fellows gave us the best end of the little room, and we did all we could to comfort one another. We lay down to rest, but not to sleep. Again and again did Mr. Völkner and myself congratulate each other on being together. During the night we went out once or twice. We were not locked up, nor were they any guards about the house. Had

REV. C. S. VÖLKNER.

preparations been made, escape would have been easy. Until after midnight we could hear the greatest commotion and shouting going on in the Roman Catholic Chapel. We passed a sleepless night.

March 2nd.—Great excitement going on outside. Had prayer together. Read the 9th Psalm. Heard they were taking Mr. Levy's things out of the store, where they had been put the night before. We began to think that money most likely would satisfy them. We agreed to go and speak to the Captain, our idea being to add something to what they had already taken and to propose it as a ransom for us all. Mr. Völkner spoke and said that we ought not to consider money if we could save life. The Captain declined having anything to do with us in the matter. We went away dejected, when poor, dear Völkner said, "We must trust in God!" We returned to our prison-house and had prayers together again, reading the 10th Psalm. After this the tall Taranaki Native, in company with another, came to see us. Just now some grapes, and a quantity of bacon and other things belonging to Mr. Völkner, were brought to us, also a basket of potatoes. While eating the grapes with them a long conversation took place, but to no purpose; at its conclusion one of the Maoris said in broken English to Mr. Völkner, "I see you frightened." At this time they evidently knew what was going on. They told us that the meeting, which we had been waiting for, would soon take place. We quite believed that Patara had returned.

After these men had left another Maori, named Heremita (apparently known to Mr. Völkner), came and asked us to give him all our things to take care of. He took them and put them into a house, and we parted. It was now about one o'clock and we had prayer and reading for the last time. The portion read was the 14th Psalm. My dear friend offered a most earnest prayer. During the morning I could not help noticing the calmness of his manner, and the beautiful smile that was upon his face. About 2 p.m. a number of armed men (perhaps twenty) came, and, after going through some ceremonies in front of the house, called to Mr. Völkner, as we supposed, to go to the meeting. I pressed again and again to go with him, stating that the

meeting was for us both. I was forced back and told that my turn would come next. They now locked the door, and left eight of the armed men to keep guard. Again I pressed to go to the meeting but was refused. Two long hours of most painful sadness and suspense passed away, but there was no return of Mr. Völkner. I listened during these long hours for the report of fire-arms, but, as I heard none, I was not without hope that all was right. I now saw Heremita, who had led the party away, return and sit down some 8 or 10 yards from the house. He commenced to tell them something to which they listened very attentively. I caught the words, " He has been hung on the willow tree ! " The words went to my heart, and I called upon the Lord. It did not necessarily follow that my friend was hung on the willow. I named the matter to the poor sailors, and they thought that all was over. Shortly after this all the armed men returned in a state of great excitement. I was then called out, and afterwards the sailors. We were marched off between the armed men, who were in single file on each side of us. On reaching the open space in front of the Church there was wild excitement and cries of, " Where are the others ? " When some said that they had escaped to the bush, there was more confusion and questions as to where we were to be taken. All this time I was earnest in my enquiries for Mr. Völkner, but could get no satisfaction. We were now led to a house occupied by Mr. Hooper, a settler, outside of which we were all robbed of everything our pockets contained.

I begged them to leave me my little prayer-book, but they refused. We were then led inside, and had our hands tied behind us. At this time I was told that Mr. Völkner had been taken to another house. The Captain, his brother, and Mr. Agassiz were now brought in, and tied in the same manner as the rest of us.

Although every one seemed to think that all was over, I did not. My mind halted between two possibilities—that this was a piece of mischief on their part, in order to give them the opportunity of robbing and frightening us, or that it might be a fearful reality. Had I known of the murder of Mr. Völkner I should doubtless have thought differently.

We were kept tied in this manner for about an hour and a half, during which time some one asked for water, when a Maori carrying a pannikin passed it from mouth to mouth, and so served us with some. After this a Native came in, and, to our great surprise, loosed us. I began to think that this part of the business was some sort of a sham.

I asked what it all meant, when the man answered: "A time to bind and a time to loose; a time to kill and a time to make alive." I have no doubt it was done to give them the opportunity of robbing us, and to teach us that we were prisoners.

Poor Mr. Hooper is a sick man! He was lying on a bed at the time in this house, which was plundered. I saw a Native come in and take all the bed-clothes off Mr. Hooper, almost rolling him on the floor. I remonstrated with him, and the cruel fellow, as he was leaving with the blankets in his arms, came up to me and said (somewhat ashamed) that it was because the Pakeha had been very hard about a debt; and then went off with the things.

After this, upon enquiring about the house in which I had been told Mr. Völkner was, one of the Europeans said to me in a quiet way, "Ask no more for him, you will not see him again." This was the first certain information I had of his death. My worst fears were realized, and my heart was sad indeed. Of course, from what they told me when they took Mr. Völkner away, I fully expected to follow. We were now given to understand that we were to sleep in this house; the three who were tied last were allowed to go elsewhere.

The sailors now began to look out for some food, of which they stood in great need. Henry, the Teacher in charge of Mr. Völkner's house, had in the morning brought us in a quantity of very fat bacon. This, with some potatoes, tea, sugar and biscuits from Mr. Levy's store, supplied our wants. There were in this small house, which consisted of one small room, the sick man, four sailors, myself and six or eight Native men, women and children. Owing to so many people and the fumes of tobacco, the suffocation at night was almost overpowering. Soon after dark we lay down on the floor. The sailors, by some means, had got their blankets from the prison-house we

had left a few hours before, but mine had been taken. I lay down next to one of the sailors. They had managed to spare a blanket for me, and this good-natured fellow gave me his coat for a pillow. I could not sleep. There was too much moving about to have evening prayer; I could only, in private, commend myself and companions to the watchful care of our Heavenly Father. I had every reason to believe that this would be my last night on earth. God's gracious presence did not forsake me. As I lay awake I could distinctly hear the confusion—the dancing and shouting going on in the Romish Chapel, and also in the Church. Thus ended this day, upon which the first blood was shed in New Zealand for the Gospel's sake.

The Murder.

I am thankful to say that I did not witness the death of dear Mr. Völkner. I can give only the substance of what I heard on the spot. When he was led away from me, we both supposed it was to a meeting. He was first marched to near the Church, where it appears his coat and waistcoat were taken from him. He was then taken 200 yards in another direction to beneath a willow tree. If not before, he was now doubtless convinced as to their intentions. He asked them to let him have his prayer-book, which was in his coat pocket; they brought it. He then knelt down and prayed, and, having shaken hands with his murderers said, "I am ready," and, while they continued to shake hands with him, they hoisted him up. I have two reports as to the time he struggled. Dr. Agassiz thought not longer than an hour; others said an hour or more, and that when he was taken down there were still signs of life. I trust the latter opinion is incorrect; however, there can be no doubt he was allowed to hang for upwards of an hour. I also heard that they shot him while hanging. When he was taken down he was carried near to the Church beside a small house belonging to the Station. Here he was laid down, and his head, with a considerable portion of the bust, taken off. Heremita, the man who came to us a little before Mr. Völkner was led away, and who took all our things under pretence of taking care of them, and

THE GRAVE OF THE REV. C. S. VÖLKNER AT OPOTIKI.

who afterwards was the leader of those who carried him off, was the person who cut off his head. The scene where this was done was most dreadful. They were eager to taste his blood, and many rubbed it on their faces. Some of his old friends took part in all this! From my own observance the people appeared to be half lunatic, and so worked up by their new religion as to be ready for any work of the devil. *Kereopa* forced out Mr. Völkner's eyes and swallowed them, and afterwards desired the body to be given to the dogs. Some one else wished it to be buried.

It was at length thrown into a hole and lightly covered with earth. It is a significant fact that Pokeno, the son of Aporotenga, the Opotiki Chief, killed by Tohe's widow at Maketu, was the individual who put the rope round Mr. Völkner's neck.

3rd.—This was a day of bitter suspense. The excitement was great. I now learned that Patara had not returned. I was under the impression that Mr. Völkner had not only been killed, but eaten. It was therefore not too much to suppose that I also would be taken off and served in the same manner, especially as I had been told that "my turn was to come next." At an early hour I heard the noise of their horrid worship. I saw their ovens lighted, but all passed over without any interference with me. At this time I learned some particulars relative to the murder, and quite expected that in the course of the day I should be led off.

In the forenoon Deborah, the wife of an old Native Teacher, came to enquire what things Mr. Völkner had brought down with him in the vessel. When I told her that I knew of nothing but a dozen bottles of wine which had been given to him for the sick, and some medicine, she, in a most scornful manner, exclaimed in broken English, "It's all gammon; the wine for himself!" and began to find fault with him. After this I understood they were holding a meeting. I thought it well to send a proposition to them by a Native. I proposed the sum of £500 as a ransom. To my great comfort I found this morning in the house, amongst some of Mr. Hooper's books, a small prayer-book which, with his kind permission, I made use of. I afterwards found that it had poor, dear Völkner's

name in it. Some of the Psalms for the day appeared written for the occasion.

Mr. Völkner's last act for his people was one of kindness. He was often the medium of communication in taking down the half-yearly amount of a legacy for a Native woman, the widow of a respectable European. About half an hour before he was led off to his death, I saw him pay over the money, apparently with great satisfaction.

4th.—Mr. Völkner, who knew Patara, spoke of him as a bad man, so I had little to hope for from his return. Captain Levy assured me to-day that he had supplied coverings for the body, and had had it decently buried. During the day I had heard it said that I was to be sent to Taranaki. In the evening it was reported that Patara had returned.

5th.—Heard the meeting was to take place in the forenoon. Sent a request to see Patara. He passed Mr. Hooper's house where I was and shook hands with me. The few words I had with him made me hopeful. About an hour afterwards we were summoned to the meeting. What kind of trial, and what sort of charges were to be brought against me, I knew not. On my way the feeling of conscious helplessness flashed across my mind, followed by the words of our Lord (Matthew x. 19), "But when they deliver you up, take no thought, etc."

We assembled in the new Church, to the building of which our friend had devoted so much labour and care. Chairs from Mr. Völkner's house were brought for all the Europeans. Besides the Taranaki fanatics who took their seats within the Communion rails, there were over 300 Maoris belonging to the place present.

The Trial.

Patara sat outside in front, and about 3 yards from the Communion rails. He began with expressions of anger against all soldiers, ministers and Englishmen; but for all Jews, Frenchmen, Austrians and Germans they had love.

Mr. Völkner's Case.

Three charges were brought against him by different Maoris to justify his death.

MRS. VÖLKNER

1st. His going to Auckland as a spy for the Government.
2nd. A cross had been found in his house, and therefore he was a Romanist and a deceiver.
3rd. He returned to Opotiki after having been told to remain away.

The second charge, respecting the cross, broke down.

So far as the third charge was concerned, several witnesses said that they had told Mr. Volkner not to return. I was able, from their own remarks, to show that no Committee had been held to tell him to stay away, and that only a few separate individuals had warned him. Patara, very cleverly, in winding up, tried to make it appear that he should have stayed away if only on account of the fact that we were at war; but he refrained from saying that he justified the murder—I think he regretted it.

My Own Case.

Patara—"What did you come here for?"
"To go to Whakatane and Matata at the request of the people themselves."
Patara—"Why did you go so lately to Taupo?"
"To fulfil my promise, and in answer to several letters sent to Auckland asking me to go."
Patara—"Why did not the Governor let them have clothing?"
"Because we were at war."
Patara—"Why did we teach them things for the benefit of the soul only, and not for the body?"
"Because of the great value of the soul, but we have also taught you many things for the body."
I gave instances and referred to Matt. 6. 33.
Patara—"Why did you not teach us this new religion that we have found out?"
"Because we did not know it—our religion is the Word of God."

Patara said that we had taught them to repent, to be baptized, to receive the Lord's Supper, and not to commit adultery; now they had found out that this was all deceit. Then followed a long discussion on the land question, all the arguments in common use amongst the Maoris being

brought forth. These I answered by pointing out that neither Mr. Völkner nor myself had any land.

Turning to the other Europeans, he had the Jews pointed out, in order to distinguish them from the English sailors, one of whom, by the way, had the good fortune to be a Scotsman.

Patara, again turning to me, said, " You must go with me to Turanga." I objected, saying that I could not travel on Maori food. Several Maoris spoke up and said that I was " very strong to walk," named my former travelling on the East Coast and, latterly, in Taupo. Told them that I was not now as strong, and had not travelled on Maori food. Proposed again to them either to take a ransom for me in money, or to make an exchange in prisoners. After some discussion they agreed to take Hori Tupaea. Patara promised to write a letter to Tauranga for Hori to be liberated ; this letter the Captain agreed to take, and bring back Hori, or a letter from him ; also one from Mr. Clark, the Magistrate, on the part of the Government, to say he was at liberty. This done and I should be free. Here the meeting ended. I spoke to Patara, who said he would see me again. At night he said I might write to Mrs. Grace, but that he must first see the letter.

The trial ended thus. Nothing was decided about the murder of Mr. Völkner. I was a prisoner until Hori Tupaea should be brought to Opotiki, or known to be at liberty. Mr. Levy was a hostage for his brother to continue trading. It was understood that the vessel should be given up, and another meeting was to be held to arrange about payment for what had been taken from Captain Levy.

Feeling more at liberty after this trial I changed my abode to Tiwai's house.

6th.—I saw Patara early this morning and told him that Hori Tupaea was really at liberty. He informed me they were going to have a meeting at Opotiki (inland, 2 miles off) and wished me to go to it. He also told me that I was at liberty to go about, that they were not like the Europeans who shut up their prisoners. He charged his people to see that I had plenty of food. Saw Patara again about 10 p.m. when they were starting inland. He spoke kindly. I declined to go inland but pressed to be set at liberty. He

THE CHURCH OF ST. STEPHEN THE MARTYR, OPOTIKI.

Afterwards, as I was walking about, I saw Henry and Eru, two Maoris with spades, looking about the place I had fixed upon for Mr. Völkner's grave. Eru asked me to mark the spot. When I had done so they began to dig.

9th.—In conversing with an old woman this morning I found she was returning to Whakatane, also that the Maoris there desired me to be free. I therefore ventured to send by her a few lines on a scrap of paper, torn from the margin of a periodical.

10th.—From various remarks of the Natives it is evident that they will not yet allow the vessel to sail. This is the 10th day from our arrival, but only 5 days since Patara left. The Maoris say the rain has prevented them from bringing payment for what they have taken from the Captain.

11th.—Everything fair for sailing if the Natives would allow the vessel to go. At 5 p.m. a woman came up and told me she was from Whakatane, and immediately afterwards two men from the same place said they had a letter from the Chief to let me go. At this time a meeting was going on to stop the vessel. The Maoris would not allow her to go until the 10th day from Patara's departure, and payment had been given for the things that had been taken. Report says that the Ngati-Awas (the people of Whakatane and Matata) may be expected on Monday to set me free. The two Maoris just arrived have brought word that Hori Tupaea is at liberty.

12th (*Sunday*).—How unlike Sunday—not one sign remains to show that it is the day of rest! After having morning prayers I paid my accustomed visit to the grave of dear Völkner, and afterwards went to see Dr. Agassiz and arranged finally to meet privately in the morning to read the burial service.

13th.—Eparima, a Native of Turanga, came from Whakatane with a letter and message from the prophet of that place for my release. He appears very desirous that I should be at liberty.

At about half-past nine a.m. met the Doctor to read the burial service over poor, dear Völkner. It was truly a solemn hour. His is a martyr's grave and the fine church, which through his exertions has been erected, is his best

monument. Never shall I forget this burial! My heart was filled with mingled feelings of thanksgiving and sorrow. Never have I read our beautiful service with so much satisfaction. Never have the words, "Blessed are the dead that die in the Lord" appeared more appropriate. At the conclusion I could not help asking Dr. Agassiz, in case anything happened to me, to have me buried by his side.

14*th*.—Otere Te Arahi, an old man, has just told me that they will pay the Captain all he has lost. This Maori also tells me that he warned Mr. Völkner not to return.

The meeting to-day of Eparima is so far satisfactory. If I could procure a letter from their prophet at Matata, I might get off. The vessel is to leave in the morning. Will she sail for Tauranga or Auckland? I have not the slightest certainty of knowing! The sailors do not seem to know.

15*th*.—The vessel dropped down the river this morning but cannot get out—the wind is contrary. Sent letter by Eparima to Bishop Williams to send me help if possible.

No wind for the vessel to get out. The sailors came up and were desirous to serve me by taking letters, or by seeing Mrs. Grace for me. I gave them a letter for Archdeacon Brown in case they went to Tauranga, and another for Mrs. Grace in the event of their going to Auckland.

16*th*.—As I was dressing Tiwai came to the door and said, "There is a vessel outside!" After dressing I walked out of the enclosure and distinctly saw her three masts. At about ½ past seven, just as we were commencing breakfast, Captain Levy went on to the roof of the house. On coming back he said, "She has come to!" He left the breakfast and went out. I heard him say, "Give me a paddle." I immediately got up and went to the bank of the river and saw him and his brother getting into a canoe close below me. He pushed off and in a moment, without a word, paddled down the river with all speed. I went back and took a little breakfast, when it was announced that some one had landed from the steamer away to the right of where I was—the river bears away to the left. I went out of the enclosure with Tiwai and William King, an assessor from a distance. Mr. Agassiz was also there.

They were all in a state of great excitement, and were going off to meet the two messengers from Turanga.

I begged, first of Tiwai and then of William King, as Government Officers, for one of them to stay with me, as I should be carried off and no one would know where I was. They refused, declaring that they would be killed, and told me to stay where I was. I felt indeed forsaken on every hand; went into my room and committed myself to the care of our Heavenly Father, and afterwards made the following note: "I consider that I should not have been left here, but have been kept in the front, or put on board our own vessel, which there has been nothing to prevent up to the present time."

Great excitement was going on outside all this time; men flying off in all directions on horseback to call the people together. The bell of the Roman Catholic Chapel was ringing, while the shouting and noise were incessant.

I walked about for upwards of an hour and a half expecting every moment to be killed. No one was near me but an old woman; nearly all the Natives were away inland, four miles off, whilst the rest were gathering at a distance to meet the Turanga messengers. I walked about and waved my hat to the Schooner for them to come and take me, but all to no purpose.

At length, to my surprise, I saw a boat coming up the river with the Captain, the mate, John Moore and Lewis Montague. It came to Mr. Levy's store, about 40 yards below where I was. Young Montague came to me and said, "If you will go round to the point where you were yesterday we will take you in." The old woman was in the yard at the time. I walked quietly out and passed the store, where Captain Levy and the mate were getting out the goods as fast as possible. I now saw that to go to the point was to run into the greatest danger, as I must, by so doing, pass through a number of villages. I therefore worked my way through only one, then got down on the bank of the river; when about 50 yards below the store, where the boat still was, John Moore, I think it was, called out, "Stop!"

In a couple of minutes they dropped down to me, and, without anyone but the old woman seeing me, I got into

CAPTAIN FREEMANTLE.

the boat and lay down, and was quickly rowed to the schooner without any opposition. The goods saved from the store being now deposited in the Schooner, another of the sailors, Owen Jones, with the greatest willingness came on the boat, and, in ten minutes more, I was safely on board "H.M.S. Eclipse." Captain Freemantle immediately sent his boats to tow out the Schooner, and in a short time all were safe! The two Turanga messengers were still on shore, but, after the greatest perseverance on the part of Captain Freemantle, the Bishop of New Zealand and Mr. Rice (a magistrate from Tauranga), they were finally brought off the next morning.

(*Sd.*) T. S. Grace.

(*March 1st to March 16th*, 1865.)

CHAPTER V

AUCKLAND

THE following journey was not taken with any intention of asking the Hauhaus to return to the former faith, but simply to show myself amongst them, and to assure them that I still regarded them with feelings of affection.

Tuesday, Novr. 28th.—Journey up the River Thames. Started with my son, Tom, for Warahoe where I had arranged we were to sleep and go on with William, the Native Teacher, in the morning.

On reaching the village of Parawai, the Native Assessor, who lives here, stopped me to say that he could not get on with the trial of Mr. ——'s case to-morrow unless my son Tom stayed to interpret for him. I felt it my duty to remain until the morning.

Wednesday.—The boat arrived in the night with Mr. Lawlor, Magistrate from Coromandel, but, as he does not speak Maori, and as the case was a serious one, I was obliged to leave my son behind; this put me to some inconvenience. I therefore packed my horse and started again for Warahoe and met William, the Teacher, at Kirikiri looking for his horse. A note from Mr. W—— was here put into my hand. I had asked him to write me a line if things did not look promising. In his note he says, "I do not think the Natives care for a Christian Minister's love."

I made for William's place; after proceeding a short distance I got my horse into a horrible bog, and unfortunately the animal, whilst floundering about, hurt herself very much against some logs of wood that were in the mud. On reaching Warahoe I pitched my tent near William's

house and was made as comfortable as possible by his wife. Had evening service in a large house—about 20 attended. I was at this place last Sunday, and had to speak very strongly to them for their lazy way of going on at service.

I was glad to see them much better behaved this evening. When I had concluded one of the Teachers got up, and, in a very grave manner, said that it was not safe for me to go amongst the Hauhaus; that they themselves were afraid of them; that they (the Hauhaus) wanted traders, not Missionaries; and much more that I had heard before. I said that I would travel very cautiously, that I did not intend to ask them to come to our "karakia" (religion); but that I did think it was my duty to go and see them. William also spoke, and said that it was arranged that he should first go amongst the Hauhaus and let me know how matters stood.

The evening was fine and my tent was very comfortable, but there were plenty of fleas. William's wife was very kind and prepared my tea; it reminded me of bygone, but better, days, and made me feel that a brighter state of affairs was in store.

Thursday.—Had service this morning soon after sunrise and, after an early breakfast, William and I divided the baggage between us and started. The day was warm but there was a pleasant breeze. I was astonished to find that William had not been over the road before; nearly all the travelling here is done by river, so that an inland road is not much wanted except for horses, and it is very circuitous and hilly. William informed me that he had travelled with the early Missionaries on a more direct road, by way of the flats and swamps, but that this was now impassable. The present road keeps to the hills and spurs of the Coromandel range, in order to avoid the swamp, and, by so doing, about doubles the distance; yet, notwithstanding this, there are a great many swamps and bad places, and, if you have any mercy on your horse in going up and down the steep hills, there remains for you as much walking as riding.

We reached the Puriri about 11 a.m. Here are the first Hauhaus; lower down the river than this, they are not supposed to settle. We stopped for a little while at the old Mission Station; from this place William pointed out

to me the sites of the former Mission Houses—not a vestige of which now remains. There were, however, some very beautiful white lilies blooming in great profusion, also multiflora in full bloom, and a goodly number of large willow trees. It is a green spot in the midst of a great waste or swamp.

The Hauhaus are living on the other side of the creek, and have not taken any liberties with the Mission land. As things now are, this would be a far better place for a Mission Station than Kaueranga. The soil about the present Station is exhausted, and the Maoris are moving up the river to the good land. There were only a few Maoris to be seen, but their cultivations looked well and were extensive. I told William to call out and tell them who I was, and that I would try and see them on my return. Had they been very friendly I concluded they would have come over to me, but they did not do so; still, though they showed us no favours, they displayed no hostility. We started again and travelled for about two hours more, when, coming to a place where there was a little food for our horses, we halted. My horse, which was one I bought in Auckland, was not so fresh as William's, and had not been accustomed to travel bad roads without shoes; she had been through some very bad places and evidently was very tired. We made tea, which, with a little bread and bacon broiled on two sticks, comprised our dinner; we then started off again very much refreshed. In about an hour and a half we came to Hikutaia, where, as well as at the Puriri, there is a large party of Hauhaus—refugees from the Waikato. The potato plantations here are very extensive indeed, but we saw only one or two Maoris.

A respectable European settler lives here, but he was not at home. I promised to call again on my return. The person in charge kindly supplied me with a feed of corn for our horses. We again travelled on and reached Mr. Thorpe's, the home of a respectable settler, at about 5 p.m., where I arranged to stay. A few miles above this place is Ohinemuri, where the large body of Maoris (Hauhaus) in this District is located. The few Natives about were civil enough, but they all seemed to stare at me as if greatly astonished. William went out to see how

things were in the direction of Ohinemuri. In the meantime I saw a good many Maoris. One gruff old fellow asked me what my work there was, as much as to say, "We do not belong to you."

William returned by dark, but had not been as far as Ohinemuri, so we decided to walk over there next morning.

I had evening prayer with 6 Europeans and arranged to have a service with them on the morrow. Subsequently I had Native prayers with 9 Maoris. I retired, being on the whole satisfied with what I had seen, but anxious to know what sort of a reception I should have at Ohinemuri. News had gone up that I was here, so that I expected that they would either refuse to see me, or would receive me kindly.

Friday.—We were up by sunrise, and shortly after started for Ohinemuri, purposing first to call on the European in whose vessel we had sailed from Auckland. He had kindly invited me to call. The morning was very hot; we passed some extensive plantations of potatoes and corn, and saw many people at work planting. In an hour we reached the settler's house, where we found three Europeans. The country here is flat and very rich, but of limited extent. I arranged with these settlers to attend service at Mr. Thorpe's in the afternoon. We crossed to the Ohinemuri side of the river, and were fairly launched amongst the Hauhaus. My first object was to see Te Hira, the great man of the place. He is said to be a well-disposed Native, though a Hauhau.

We were told he was at a mill that they were erecting on the road. We met two Europeans, one of whom I knew on the East Coast; invited them to service in the afternoon. On reaching the mill we were told Te Hira was at his place a little way off.

Two Europeans, who were working at the mill, I asked to afternoon service, but they excused themselves. Presently we reached the home of the only Native Teacher (Ropata) in these parts who has not gone over to the Hauhaus; he and two or three others are the only Maoris here who have remained faithful to the Church.

I could not help thinking well of this man, but, on my way down the river, at Puriri, I heard that he is given to

drink, and that three cases of the spirits seized from the vessel in which we came from Auckland, were for him.

However this may be, I do not know at present; he escorted us about and I exhorted him to remain faithful. While passing through a number of villages we were greatly impressed with the industry of the Hauhaus, and could not help comparing it with that of the friendly Natives whom Government money appears to have harmed more than war has harmed the Hauhaus.

We arrived at Te Hira's place to find that he had gone to the mill, we having missed him amongst the many windings of the river. However, his people received us in a very friendly manner. I did not think it well to go after him, as it appeared he had something to do at the mill that would detain him. I therefore sent him word that I was here, and received a message from him to say that he could not return immediately, but that they were to cook a pot of new potatoes for us; these are very scarce just now, not yet having fully come in. As it was not long since we had had breakfast, and as the day was advancing and I had appointed English service at one o'clock, we dispensed with the potatoes; still, I was very pleased to receive so friendly an offer.

I spent the little time I had here in speaking to the Maoris. It having been told them that I was with dear Völkner at Opotiki, their exclamations and wonder were great. I was able to tell them that I knew more of Hauhauism than they did. This gave me a decided advantage in all the conversation that followed. They immediately said that their religion was different, and that their prayers were the same as ours, etc. "Yes," I replied, "you have changed so far, but your works remain the same. You discard the Sabbath, you allow adultery; this they did at Opotiki!" I find that my having been at Opotiki may, in the good providence of God, be blessed in enabling me to convince some of these poor people of their sin and delusion.

Very much was said about the Bishop going with the troops to Rangiawhia and causing them to be killed and burned alive; also about the Missionaries being at Rangiriri with the troops.

I told them that the Bishop went to Rangiawhia to save lives, and that he really did so, and that soon they would hear from the Maoris, who had thus been saved, that what I said was true, and that Missionaries, who were at Rangiriri, would have been with them, if they had not sent them away. Singularly enough, since my return to Auckland I have learned that Hohaia, Mr. Morgan's old Teacher, has written a letter to W. Thompson stating that, had it not been for the Bishop, he and others would have been killed; so, by this time, the very people with whom I held the above conversation will have heard of Hohaia's statement, which, with the blessing of God, will do a great deal to remove the strong prejudice which has existed.

They wished to know what I came for, and if I was not afraid. I told them that I understood there were still a few lost sheep amongst them, and that I had come to look for them. They said, "That is right." Presently, when it became known that I was from Taupo, a woman, who was sitting by me, exclaimed, "That is my place!" I asked her tribe; she said, "Ngati Te Rangiita." I asked her kāinga—she replied, "Pukawa." She explained that she was Emanuera's half-sister, was born at Pukawa and had married here. I immediately saw the likeness and could not help but hongi with her, a mark of respect she seemed to appreciate fully. Her brother, though a Kingite, had, up to the time I last visited Taupo, acted nobly. He fought at Orakau, and, when some of the Waikato Maoris with one bad Taupo Native proposed to kill me as payment for the people burned in the house at Rangiawhia, he was the leader of a party of five who came to let me know, and who, that same Sunday, would hardly leave my side; finally, he saw the King and foiled the intentions of those who wished to kill me.

I spoke encouragingly to them, and desired them to pray that God would send them better days. I referred to the dark days that had passed, and expressed a hope that better days were at hand. It was pleasing to see, both here and elsewhere, their faces brighten as I spoke of God's mercy, and that He had still better days in store for them.

There were two women suffering from fever, to whom I was able to speak a word of comfort. Neither of them

seemed likely to recover. I ended my visit at this place by giving away a few copies of " The Sinner's Friend," leaving one especially for Te Hira, and, as they asked me when I would come again, I left word with them to tell him (Te Hira) that this time I had come to look for a few scattered sheep, but that when I came again, as I hoped to do in January, it would be to look for some lost flocks.

It has struck me very forcibly that what is now wanted is not to ask them to come to our worship, but to preach Christ to them, and this I believe would best be done by going amongst them and assembling for service all who have remained faithful, and at the same time inviting the Hauhaus to come to hear the sermon only.

I had several other services at the different villages on my way to Mr. Thorpe's, much to the same effect, and left these people with the conviction, that it is high time for us to " be up and doing ! "

The Hauhaus have evidently made what they consider the first step to a return to us. They have, I understand, almost entirely adopted the Prayer Book as formerly. The prayer for the Queen, which they omit they will resume, they say, when peace is established. From what I understand of Maoris, they are not likely to advance much further until we have made some steps towards meeting them. We ought, I think, to be prepared with some course of discipline and instruction preparatory to their being received back into the Church—but to preach the Gospel is the first thing to be done.

Ten Europeans assembled for divine service, after which I did not see that anything would be gained by prolonging my stay. I prepared to return, purposing to remain at Hikutaia for the night ; accordingly we set off at about 4 p.m. The day had been very hot, and it was still hot when we reached Hikutaia at dark. We had evening service with two Europeans. I could not learn that a single Maori remained faithful at this place. As our horses were rather too heavily laden, we left the tent behind on starting from Warahoe ; now, however, we greatly needed it, for the good people here have lately been burned out.

They kindly allowed us to sleep in a small place put up for some carpenters, and which would have been well

enough had it not been for the great draught which passed along the floor owing to certain unfinished places. In the morning I rose with a sore throat. I had slept in a strong draught and was very cold during the night. We started soon after sunrise and crossed the creek to the Maori village, where there were many Natives. Two men were quarrelling at a great rate, one having been accused by the other of practising " Makutu " (witchcraft). I tried to quiet them, but to little purpose, and so entered into conversation with those who were standing about. Knowing that they were from Waikato I asked them whose children they were ; they said they belonged to Mr. Buddle, a Wesleyan Minister. They asked me about my visit up the river, and I told them that the Maoris were very kind. As the quarrelling still went on I could do no more ; I therefore told them that I had a few little books for them, and gave them some copies of " The Sinner's Friend." They appeared pleased and I left them, desiring that they would read the little books carefully.

We rode on until we came to where we had dined before, and, at first, thought of breakfasting there, but concluded that if we could push on to the Puriri it would give us more time with the Natives ; accordingly we did so and on our arrival there, about 9 p.m., found a large number of people present.

They received us very kindly. The women boiled our kettle, and when food was ready they set before us some boiled flour, potatoes and " pipis " (cockles). They put to me many questions about our reception up the river at Ohinemuri. When I asked them from what part of the Waikato they came, they told me that they were the children of Te Manihera (Dr. Maunsell) ; that at the beginning of the war, when they were not fighting, they were driven from their " kāingas " near Auckland ; that they went to Rangiriri where the Maoris were told to send away the women to a place of safety ; that they next went to Rangiawhia but were followed there also, and some of them burned alive ; and that at last they had come to this place. The woman who told me this was very angry and said, " The pakeha will not let us rest anywhere, and now that we are sitting still, they come and say, ' Sell us this piece of land and

you keep that,' and so they persevere till they get it, when they say, ' We want you to go a little further and to sell us this piece also for a town for us all,' and so you push us on and on, from one place to another, until we have no place left ! " I found here also that my connection with Opotiki caused me to be listened to more than I could otherwise have expected. I was able to show them that all the fault was not on our side. Altogether my visit was an agreeable one. Before leaving I gave them two copies of " The Sinner's Friend " and told them that I hoped soon to see them again. There is a very small party at this place who belong to the district and have not gone over to the Hauhaus. They live a little way off by themselves ; just as I was going, the principal man amongst them made his appearance. I had a little talk with him and gave him, also, a copy of " The Sinner's Friend " and so took my leave of them. Arrived at Warahoe at about one o'clock, after a fatiguing ride, the weather being very hot and the road trying. After partaking of a little food I put all my things on the horse, bade William and his wife good-bye, and reached the Station by about 5 p.m. I found that in my absence my son had been employed as interpreter and clerk to the Court, that the settler had been heavily fined, about 60 to 80 gallons of spirits, besides a large quantity of beer, taken, and the vessel seized and taken to Auckland.

This journey has convinced me more than ever that we must act very much in accord with the circumstances we find on the spot. We cannot rely on anything we read in the papers ; therefore Europeans cannot for the most part guide us. Nor can we rely fully on friendly Maoris, for they are generally on the side of severity towards their offending brethren. I have been opposed on all sides for taking this journey amongst the Hauhaus.

A few days after my return I received a note of which the following is a copy :—

" Te Paeroa,
Ohinemuri,
4th Decr. 1866.

" Revd. Sir,

" The day after you left Te Hira came and " enquired who you were. He appeared sorry at having

" missed seeing you and said that if you had waited he
" would have asked you to have held service in the
" ' old way.' I think if you came here again, as soon
" as convenient, there would be a probability of getting
" back the greater part of the Natives in this District
" to the old faith.

" I remain, Revd. Sir,
" Your obedient servant,
" H. JOHNSON."

After this we took another journey across the ranges to Whitianga and Tairua, to see some parties of Natives who have more than once expressed a desire for me to visit them. I am sorry that this journey did not end so well as the other. Our guide did not know the country well; we lost our way and, after four days' scrambling amongst mountain-torrents and precipitous hills, when we were as often in the water as out of it and our food failed, we were obliged to return.

You are not aware probably that this district has always been visited by way of the water? A Missionary here, without a boat, is almost useless.

(*Sd.*) T. S. GRACE.

AUCKLAND,
Decr. 31*st*, 1866.

T. S. GRACE'S REPORT FOR THE YEAR 1867.

Although trouble is needful to individuals and communities alike, still, it is not natural to man; while suffering under it his spirit often sinks, his heart becomes despondent, and, too often, he is ready with David to cry, " I shall one day perish." How different it is when the dark clouds of trouble are rolled away; when hope, joy, activity and life resume their sway over the mind of man!

It is with heart-felt thankfulness to the Giver of all good that we close the present year with brighter prospects of peace and increased opportunities of preaching the glorious Gospel of our Lord and Saviour Jesus Christ to the misguided and erring Natives of this land.

I have this year been able to perform my full amount

of travelling, having been nine months amongst the Maoris. During my journeys I have had many opportunities of becoming acquainted with the present state of the Maoris and am thankful that, on the whole, I am able to report favourably.

The Hauhau fanaticism, and the war that called it forth, are dying out together. In some instances there is a decided desire to return to the former state of things as regards religious worship. Many are asking for the Word of God, the entire Bible, and, what I have never seen before, except in individual cases, is the earnest wish of the people to have their children taught the English language.

I have taken a long journey into the interior; while there, at a large meeting of Natives, who have been hostile and Hauhaus, the desirableness of inviting the Duke of Edinburgh and the Govr., Sir George Grey, to Taupo to make peace was discussed, and only delayed, on account of the scarcity of food, until their crops are in, and they have consulted all their friends at a distance. I regret exceedingly that Sir George Grey is likely to leave before this can be done. I have no doubt that if he can remain two or three months longer that he will be able to conclude a glorious peace, and, if he thinks it well, to plant the British flag on the summit of Tongariro.

It appears only right that he should have the opportunity and privilege of making peace. Others may do it, but not, I think, so well.

During the year I have made two visits to Taupo. On my last journey I met with the old Native hospitality, even from the Hauhaus, and in one instance, when many Maoris were assembled, I was requested, that in place of having my services apart with the few Christians present, to hold them in the large house where they were all assembled.

On the whole the friendly Maoris are in a spiritual sense more discouraging than those who have been hostile. Hauhauism and the war must come to an end, but who can see the end of spirit drinking, to which so many of the friendly Maoris appear to be giving themselves up—except in death?

Concerning the war it may be said, " One woe is passed

and behold another one cometh quickly." From this last great evil there is no hope but in God! It is vain to look to the powers that be. Drunkenness, the curse of our race, follows us everywhere. Still we are not without hope. God in His wonderful mercy to the Maoris has preserved them during the last seven years in the midst of sickness, comparative famine and overwhelming war—for they have fought against us at odds of from eight or ten to one! Are we not still bound to believe that He has among them a " remnant according to the election of grace " ?

I have been able to spend about four months out of the year at the Thames. During the early part of the year I met with some encouragement, but, as soon as this district became a Gold Field, the congregation at the Station fell off one-half, and when I was last there, in Septr., vice was rampant. Again and again have I heard thoughtful Maoris in this district lament the evils we carry amongst them. It is a sad fact, sad for us as a people, sad for those who are the sufferers, that we, a highly civilized and professedly Christian people, stand reproved by those we esteem barbarians and savages! These people have petitioned and protested that public houses and spirits should not be allowed amongst them! I have heard them say, " Why do you bring these evils amongst us ? Why do you tempt us ? We cannot restrain our young people."

Let anyone who supposes that it is the desire of Heaven that the uncivilized man must perish on our approach, come here, and he will see it is our vices, with which we have inoculated these races, together with our greedy love of Mammon, that cuts them off—not the Will of our merciful God.

In the early part of the year I visited part of the Matata district where I found some encouragement, more especially amongst those who had been Hauhaus. On my late journey to Taupo a Native Teacher, who had just come from Whakatane, told me that the Maoris there, all of whom have been hostile and Hauhaus, expressed their wishes strongly that a Missionary should visit them to re-commence the work and to appoint Teachers. In order that you may know something of the state of the Maoris about Opotiki I beg to forward you the enclosed note from Mr. Clarke.

With the blessing of God I hope to visit these places very shortly.

Some time ago we petitioned the Government to release four of the Native prisoners belonging to Matata. The Governor has been pleased to pardon them, and they have been handed over to me. All being well I leave with them to-morrow, and I trust, with God's blessing, they may open up my way amongst some of their hostile friends who have not yet held any communication with us. At present these four men are with us, and we find them most humble, grateful and willing. They have come out of prison highly commended for their obedience and good conduct, and have won the praise of the gaol officials. They have moreover come out, I am persuaded, better men than when they went in. One of them is unbaptized and is very anxious to be admitted into the Church. He has had much instruction from my Missionary brother, Mr. Baker, who reports well of him; I shall therefore feel it my duty to comply with his request and to baptize him in the presence of his own people, when next we arrive amongst them.

The whole of the Protestant Native prisoners have had the constant religious teaching of Mr. Baker, and by which they have been greatly benefited. When in Auckland on Sundays I have felt it a privilege to go to the Prison in the afternoon and have a Bible class with them, and have always been pleased with their attention and answers.

I cannot conclude this report without saying that the prospect for the coming year is on the whole bright and encouraging, but the labour for some years must be great. I see the work to be done but not the men to do it. Formerly we could meet our people by hundreds and thousands; now, in their scattered and altered state, we see them in tens and fifties. Native deacons may render us most valuable help, but it is hardly fair to expect that they will be able to reinstate the Church in its former position.

The labour for a time at least will be great, and my fear is that we may fail for want of strength. It is necessary we should be constantly on the move, living the greater part of the year in our tents. In the present state of things I hope none of our brethren will be drawn away from the immediate preaching of the Gospel in order that attention

may be given to schools or other matters, particularly as the Government appears willing to undertake the responsibility of these things.

(*Sd.*) AGNES GRACE for T. S. GRACE.

ANNUAL LETTER.

(Hauraki, Taupo and Matata Stations.)

AUCKLAND,
16*th December*, 1867.

The Secretary,
C.M.S.,
London.

DEAR SIR,

Missionary work in this Country has been undergoing a great change and, in some respects, it is not likely again to run in its old course. The Maoris are now more scattered than ever. Food is nearly always scarce amongst them, so that Native hospitality cannot now be practised by them except at large gatherings. A degree of excitement and novelty in former years attached itself to Missionary work, and the Missionary himself was looked upon by his people as a father and a friend. Morality and Sabbath observance were the rule. All these things are now changed, and the Missionary is too often looked upon with suspicion, or as a spy. Drunkenness, gambling, desecration of the Sabbath, and adultery are now rampant wherever the Maoris have come in contact with European communities. To these altered circumstances we require now to adapt ourselves, in doing which will depend in a great measure, under God, our future success.

A notion seems lately to have gained ground amongst us that, because it is self-evident that Missionaries must now itinerate to a larger extent than formerly, therefore they may as well live in European towns and settlements. No greater mistake could, perhaps, in our present circumstances be committed.

1*st*. The benefit of a Mission family living in the midst of a body of Natives is, if the Missionary's wife is not below the average, equal at least to half the work of a Missionary.

It brings before the Maoris the practical effects of Christianity as exhibited in everyday life, in contrast to their own mode of living.

I have always had the greatest confidence in the Christian teaching and example of ladies when brought in contact with the rougher specimens of humanity; besides which our residence amongst the Natives forms a nucleus for regular Christian teaching in either day or Sunday schools.

2nd. As regards Native Deacons and their wives and children, what amount of benefit can they derive from us if we are to live in European towns?

3rd. So long as we are living in or about the towns the greater portion of our service will continue to go to Europeans. I believe that if the services rendered by our Missionaries for the last few years were to be put together, it would be found that fully one-half of our labours have been thus consumed. Correct statistics on this point would, I am sure, astonish many. For this ever growing loss of labour I see no cure but that our Missionaries leave European Districts altogether. The order of things seems to be completely changed. It would appear only reasonable that the very few Maoris living in and about towns, who are willing to take advantage of religious teaching, should be ministered to by the parochial clergy, and we left free to move about in purely Native districts; but, as things are, and even though there are so many of us in and about Auckland, there are little parties of Maoris who are greatly neglected. The fact is the demands for European services are so many and so urgent that the Maoris go to the wall. Only yesterday, on being solicited to take European duty, I said, "But I have a party of Natives there!" The reply was, "But they are not many, are they? Will you leave the many (Europeans) for the few?"

4th. The need of the Colonial Church is indeed great, but is it fair to the C.M.S., is it fair to the Maoris, that we should supply it? Forgive me for saying that it is simply folly to suppose that Missionary work and parochial work can go hand in hand in this country. I venture to say that they have never done so yet.

5th. The difficulty of living in Native districts is henceforth likely to be much less than it has hitherto been.

It is now hard to get far away from European settlement, so that our elderly brethren never need to be far from medical aid.

6th. With respect to the training of Native deacons: I understand the Society approves of the plan of different Missionaries having one or two in training, who shall live and travel with them. This plan if properly carried out, under the blessing of God, will be a great present help, and will give us a reasonable prospect for the future. It will, moreover, greatly assist us in travelling. Whenever an allowance is made for such a Native Teacher to any particular Missionary, I would venture to suggest that the said Native Teacher be required annually to fill up a statistical table to show what his labours are, how he lives and is employed. For example as follows:—

1. Sunday duties in detail, showing each Sunday in the year.
2. Weekday Mission Labours.
3. Number of days travelling.
4. Mode of living.
5. Does he take his meals with the Missionary at his table?
6. If he is married, does he, with his wife and children, follow a European mode of living?
7. A description of his house.

It is now of the greatest importance that we should make these Maori Teachers members of our families, letting them see not only the routine, but as much of our financial management as possible. How can a Native, who has been brought up to act and think as Natives do on domestic matters, be able to economize his means, and keep up a little European establishment of his own, on a small income, without having been practically taught? This is only one advantage of a private residence with a Missionary which cannot be had in what are called training institutions. With respect to Native deacons generally, the best way to make them useful appears to be to give them such a measure of work as they can do; but, to isolate them and give them a sole charge where they are seldom visited, sometimes not for years, is a method that would be likely to ensure their becoming almost useless.

Why lay upon them more than they are able to bear? It is our duty to give them a position, and, at least, to sustain them in it. It must not be supposed that these men, left to themselves, can retrieve our fallen work.

The four Maori prisoners the Government has kindly transferred to me are likely to be of great service in the event of my returning to Taupo. We leave for Matata to-morrow, from thence to Whakatane and, if no one has been there, to Opotiki; and thence on to Taupo for a short stay.

Praying that God may still bless us in our work, and that He may continue to prosper our Society both at Home and abroad, with very kind regards to Mr. Venn and yourself,

Believe me truly yours,
(*Sd.*) AGNES GRACE for T. S. GRACE.

JOURNAL OF A VISIT TO THE MATATA DISTRICT.

The object of the following journey has been to take back the four Native prisoners, and with them to visit their Hauhau friends, and, if possible, to go into the Ahikereru district, which is one of the strongholds of the Kingites and Hauhaus.

1867. *Saturday, Dec. 13th.*—Made all our arrangements and went down to the wharf, according to advertisement, to find that the boat was delayed till Monday.

Monday, 15th.—Sailed at noon, the steamer calling in at the Thames to land passengers. Great progress has been made at this place since I was last here three months ago.

16th.—Reached Tauranga at noon, landed prisoners and baggage. Three of the prisoners went over with some of their friends to Matapihi; one, Mason, a young man, remained with us to assist in catching our horses. Pitched our tent near where the horses are running.

17th.—With the help of a settler caught 3 of our horses and had them shod; completed our supplies for six weeks. Arranged the packs for the pack-horses, also the packs for the other two horses, which my son and I are to ride. All is ready for an early start in the morning.

Thursday, 18*th*.—Got off very early and went over the tidal mud-flats to Maungatapu, where the other three Maoris are waiting for us. By crossing here we save the long and tiring swim of our horses at Matapihi; it also saves expense, but it is necessary that you know the road well.

These tidal mud-flats are about 4 miles in extent. On one occasion we went a little wrong and got our horses bogged in a quicksand; now that we know the way well it will be a great advantage. On arriving at Motutapu we found that the Natives had gone on as the tide was making. The first Native we met was a man gesticulating in a fearful manner. He demanded why I had not liberated all the prisoners, especially Te Hura. He said he was a prophet and that we must go back. At first I thought he was a Hauhau; but, when I came up to some other Maoris, they told me that he was porangi (mad). I tried to make friends with the man, and asked him to go on over the flats and show me the way. He did so, shouting, complaining and abusing by turns until we reached the far side, where we waited for my son and Te Mehena to come up. My friends coming up I dismissed the poor lunatic with a small gratuity, and soon overtook the three prisoners who had gone on before. We arrived at Maketu about 2 p.m. The prisoners were very shy here. The Arawa of Maketu had been their greatest enemies. I went to the pa and found Ihaia asleep in his house. Went amongst the people and told them I should like them to be kind to the prisoners. In a short time they were sent for, and, in the evening, when I went over again, I found a large house full of people. I listened to some of the speeches which were in the nature of lectures.

This, coming from the murderers of Aporotenga, was, I thought, in bad taste. I proposed to have evening prayer, and addressed them, endeavouring to show them that there was much cause for all to repent. During the whole proceedings I was very sorry to see the reluctance of Ihaia in showing any kindness to the prisoners. The guilt of the Arawa and that of the Maoris of Matata will not bear comparison. The Arawa coolly and deliberately murdered a poor prisoner—a great man and one, who, according to

Maori usage in the worst times, might have considered his life safe, for they had fed him after he was taken. We took up our lodging in the kitchen belonging to the old Mission house. Ihaia, the Deacon who has left it, is now living at the pa and is in no way distinguished from the other Natives. Neither Ihaia nor his wife even so much as came to enquire if they could do anything for us.

19*th*.—After breakfast went on to Matata. The day was hot and the tide high, so that we could not travel quickly, besides the prisoners found great difficulty in walking. At noon we were obliged to make a long stay on account of the tide, so that we did not draw near to the Matata till sundown, and, as our appearance was sure to occasion a little stir, we thought it better to sleep on the beach, a little way off, where we made a very comfortable encampment—all was good will and gladness in our little party. Old Hakaraia had, however, gone to announce our approach. Matata was the former residence of all these prisoners. The Government has given this place to the Arawa, notwithstanding that there are several of the old inhabitants here, amongst whom is Pitoiwi's wife.

On our approach a great tangi commenced, which lasted for about three hours, after which speechifying went on till the middle of the afternoon. These Maoris of the Arawa tribe come from Tarawera, Taupo and other inland places, and have given the released prisoners, all things considered, a very good welcome. The general tenor of the speeches of the Arawas was to welcome them back ; that though the land was gone their lives had been spared.

The replies of the prisoners became their position. They said it was true that the land had gone, but what of that ! It was not a land of gold ! You may keep the land, we will find another place. Let the war cease, and let us live at peace. They expressed their gratitude most strongly to Mrs. Grace and myself for obtaining their liberty.

We all assembled for evening service, when I was able to tell the people that, in the prison, the Natives had had constant worship.

21*st*.—The day was spent much the same as yesterday, other parties coming to tangi and welcome the prisoners.

Morning and evening prayers were well attended.

I addressed them on all occasions, pressing upon them the great need of true repentance, assuring them that our gracious Father was ready to receive and forgive them. The people, generally, were much more willing to listen to the Word than they were in February last.

22*nd* (*Sunday*).—Had early morning prayers and forenoon service with about 40 adults at the settlement, where we were entertained. In the afternoon went a little distance to Arama Karaka's place, where I had service with about 50, and baptized 3 children. Preached from 1 John ii. 15. Spent the evening in religious conversations with different parties.

The day had been exceedingly hot—I returned to my tent somewhat tired.

Monday, 23*rd*.—Started after breakfast for Rangitaiki and reached Waiparuparu at 3 p.m., where we met with the relatives of the greater portion of the prisoners still in confinement. The tangi here was very great and long and heartfelt. Some of them seemed to think that we had been a little partial in not obtaining the liberation of the others. I found it necessary to explain that I had been able to make out a strong case for these, which I could not do on account of the others ; but that I hoped that the liberation of these four men would prepare the way for the others to follow, as soon as peace was established. They appeared quite satisfied that I had done all in my power for them ; still, they were very pouri (sad). They said that their lands had been taken, and that now they were very poor, and spoke as though they did not know where to go. They evidently are very poor. I tried to cheer them, and told them that there was light in the midst of darkness ; that if, in the end, their affliction worked in them true repentance, they would have cause to rejoice even though their sins had been great. They expressed a great desire to return to the worship of the true God, and I exhorted them to do so honestly and in earnest, and told them that, after they had had food, I would meet at evening prayers all who wished to come. Every man, woman and child in the place attended—about 60 in all ! I addressed them till late in the evening from John i. 4. May our Heavenly Father bless His own word. There is certainly a great change in these people—no

bluster, no pride, a good deal of dejection, some apparent humility, and a seeming willingness to take advice.

24*th*.—A great part of the forenoon of this day was spent in crying and talking. I had a meeting at which I urged them either to set apart a house, or to build a temporary one for daily worship. Found they had no Prayer Books; told them they had better make a collection and I would buy them some. Arranged to baptize Pitoiwi to-morrow. He greatly desires this, as I think I informed you before. We had 50 at prayers, both morning and evening.

25*th*, *Christmas Day*.—Everything sad; no bright faces; sadness alone seems to hold sway! How inseparable are sin and sorrow. I tried to cheer them and in the forenoon preached to them from Luke ii. 14, when they were very attentive. Yesterday they did their utmost to entertain us. They killed a small pig and there were sufficient potatoes—but the pig was inadequate for so many. To-day they appear to have nothing but potatoes.

On leaving Auckland the Government had supplied the prisoners with a 100-lb. bag of biscuits, and a little tea and sugar, for the journey. As this was left by the four men at my disposal, and finding that both their friends and former foes treated them so well, I had carefully saved their slender supplies until the hour of need arrived, though I fear my pack-horse did not thank me for having to carry the load so far. I had now a somewhat evil eye for their biscuits, and proposed to Pitoiwi that we should part with about half of them, together with some sugar and tea, and so try to cheer these sad people. Pitoiwi and the others agreed most heartily to this proposal, and, in a short time, the whole community were enjoying themselves with biscuits and well-sweetened tea; of both of which they are exceedingly fond. My son and I made the best we could of some potatoes and a piece of a large eel, which they had cooked for us in the Maori way, thinking, while we did so, of the happy faces that were, with God's blessing, gathering around our table at home.

I had an afternoon service, when I baptized Pitoiwi by the name of Joseph. I trust his baptism made an impression upon his friends who were present.

Ever since we left Auckland Pitoiwi, now Joseph, has been expressing a wish to return with me and live with us.

I have just been making him understand that this cannot be at present. He has taken it much better than I expected. I have advised him to go in amongst the hostile Maoris and endeavour to make peace.

Thursday, 26*th*.—Had prayers by sunrise, after which we packed up and went a short distance higher up the river to Kokohinau, where they have been making preparations to receive us. The liberated prisoners and all their friends went up in a body. The principal man here is Theophilus, who has been a Native Teacher for many years, and has stood his ground throughout the whole struggle. Though he was captured at Whanganui when on a journey to enquire from Te Ua, the prophet, whether it was true that he wished all Europeans and Ministers to be killed, he was liberated through the intercession of a Magistrate who knew him well. He is very clever and has always been well disposed. You may remember during our retreat from Taupo, at the end of 1863, when we were suffering much from want of supplies, how, when we arrived at Ahiinanga, he sent us a very nice letter with a small quantity of sugar, at the same time expressing regret that he could not come to us, as he was then attending his wife who was in a very precarious state from the fever, which was at that time cutting off many. This man's pa, which is large and has been well fortified, contrasts strongly with the one we have just left. Here there was plenty of everything—and I can assure you that a breakfast of good fried pork was not without its attractions to us! There was much crying, many speeches and plenty of food. At this place I observed the first field of wheat that I have seen this season amongst the Maoris. Their plantations of corn, potatoes and kumara are extensive and look well. "God blesseth the habitation of the just." These people have kept clear of the war on both sides, and have never given up their worship. It being arranged that we should spend the Sunday at this place, I proposed to fill up the interval by going over to Ahiinanga as I should not, perhaps, have another opportunity of seeing the Maoris there. My son was now about to leave me for Taupo and Napier; I should soon lose his

company and help. We started at noon. Ahiinanga is but 8 miles distant, but unfortunately we mistook the way and got into an old pa, which caused us to spend 3 hours fighting with high fern ere we struck the right road.

At best this piece of the road is very bad, and, the day being very hot, the poor horses suffered very heavily through our mistake. In due time we arrived at Ahiinanga, where we refreshed ourselves with a little tea and a wash in the river. The Government, or rather the C.M.S., has given me 10 acres of land in this place, instead of a much more valuable piece which the Maoris gave me at the Matata in 1862, before the war, in order that I might build a house there. This land is not nearly equal to that offered formerly, nor is it so convenient; but, under the circumstances, I suppose we must be content.

I had no legal title to the land which, in common with all the other at Matata, has been given to the Arawa. As all the Maoris of this settlement were 5 or 6 miles down the river, I sent them a message asking them to assemble for Sunday.

We crossed the river and pitched for the night in an open space, near to which there was a little food for our horses. The mosquitoes were truly dreadful and we found it quite impossible to rest, even though we were worn out with the heat and toil of the day.

Friday, 27th.—We were on our horses at daybreak, and, as my son is about to leave me to take, unaccompanied, a long and formidable journey for one so young, I determined to go with him for a little way. After riding about 10 miles, while fording the river, his horse fell down in the midst of a rapid, with the boy under him! For a few moments his situation was critical, but he managed to extricate himself with no worse consequences than a good wetting. We went on together till noon, when we parted, and I wished him God-speed through the wilderness. After he had gone I felt particularly lonely. I made up my mind at first to return to Ahiinanga and to sleep there, but the coolness of the night, and the knowledge that I should be visited with few, if any, mosquitoes determined me to remain where I was. I spent a quiet evening and was refreshed by a sound sleep at night.

Saturday, 28th.—Rose early, looked after my horse, bathed in the river and had breakfast, after which I rode on for Paruwai, 6 miles below Ahiinanga, and which I reached by 11 a.m. During my ride of 30 miles I did not see a single Maori. A strange feeling comes over one in these solitary wanderings in the midst of some of Nature's grandest scenery!

Here I found my old friends, who have always given me a helping hand in getting in our supplies to Taupo. Very many of these people have not been in the war against us, yet they are losing a great portion of their land. I have met here one of my old School boys, whose father was a very important man at Matata, and died of fever just before the war broke out there. He was exceedingly loyal and, at considerable risk to himself, when the army of hostile Maoris came on their way to Waikato, sent a letter to the authorities at Maketu giving information, and, after this, nothing daunted, in a speech before some 600 Kingites, justified his conduct; yet this man's two sons, now orphans, are dispossessed of all their land, and, if an appeal be made, they will perhaps get a few acres in some out of the way place. I believe the Government wishes to do the best it can—but alas! how imperfect is human justice! In the afternoon I held a meeting, when I found that they were all desirous to return to their former worship. I proposed that they should build a house in which they could assemble for worship. Their reply was that they were at this place only on sufferance; that they might be ordered away at any moment, and, as yet, they did not know where they might be located.

There is a good old man here who has long been in the habit of conducting prayers, but he is not sufficiently instructed to preach.

I have desired him to continue his work, and, as the people are so scattered, I have associated another younger man with him. At evening prayers 30 adults were present. Addressed them from the words of the 136th Psalm, "For His mercy endureth for ever." They were very attentive, and altogether I was favourably impressed with them. They were very anxious that I should visit them again soon. Arranged for another service early in the morning.

Sunday, 29*th*.—As I had my appointment to keep at Kokohinau, we had our morning service at this place at sunrise. Addressed them from Luke xv. 18 & 19. After breakfast got my horse bogged at the other side of the river; the banks were so soft that he could not get out and, while struggling and plunging, fell back 3 or 4 times into the water. When at length we got him out he trembled in every limb, and was more exhausted than he would have been after a hard day's journey. We pushed on for Kokohinau; but, as the road was so bad (through a swamp and high manuka), we did not arrive there until after morning service. In the afternoon I had a large attendance of between 60 and 70 adults, and baptized 6 children. The state of affairs here is very much better than amongst the Arawa—more industry, more food, more regard for religion.

Monday, 30*th*.—I have intended from the first, if possible, to visit the Whaiti, where some very determined Hauhaus reside, hoping that the sight of the released prisoners, who are friends of theirs, may inspire confidence and induce them to come in and make peace. A Native has arrived from thence who thinks it will not be unsafe for me to go, if Theophilus goes with me. I propose to go on before; my horse being tired I shall sleep on the road, and Theophilus will follow to-morrow morning. Two horses were kindly provided for the two prisoners. After dinner we started and rode on until dark. We stopped on the bank of a river in a beautiful vale. Not being able to get tent poles we were unable to pitch our tent, but, as the night was fine, it did not matter; we made a fire and slept round it with many mosquitoes for our company.

Tuesday, 31*st*.—Waited till about 10 a.m. for Theophilus to come up. The morning was very hot and we had no shelter. As we concluded that Theophilus and his party had taken another road which struck the river higher up, we thought it best to return, and, on reaching the spot where the other road branched off, to follow it to the river higher up. Here we laid a branch of manuka across the path to make them understand that we had not gone that way. We mounted and rode back for about 10 miles, and then followed the other road for 12 miles, halting

when we came to the river. Finding that there were no fresh feet marks, and knowing that our friend had had ample time to reach us, we thought he could not be coming. Our food was now nearly exhausted—only four biscuits were left! I concluded, that, as Theophilus had not come, it was just one of those cases in which a letter in the hand of Pitoiwi would have more effect than if I went in person, and would avoid the possibility of my doing any harm, which would be the case if I went and was received with suspicion and then sent back. I wrote therefore to say that, as their friend Theophilus had not come on, I, not knowing their state of mind, had decided not to go on but had sent my friend, Hohepa Pitoiwi, who had been liberated from prison, to carry my letter and to tell them that this was a good time for them to come in and make peace.

Of course Hohepa would, in addition to this, tell them all that was in his heart. Pitoiwi will not reach the first village till to-morrow. He had no food with him, and had had very little during the day, yet we could not prevail upon him to take one of the four remaining biscuits! When he had gone we made up our minds to ride back as fast as possible, in order to reach the only place between this and Kokohinau where there is water on the road. We rode hard till it was quite dark. When we arrived we made a fire, had an evening meal of a biscuit each and a little tea, after which we had prayers, and thus closed the last day of the year. A year of many mercies! May our Heavenly Father forgive us all our shortcomings. We were too tired to pitch our tent, so slept as before, beside the fire.

1868, *1st January*.—New Year's day—(morning). May our Heavenly Father bless and keep us, and revive our work amongst our Natives this year. We rose at daybreak, had our last biscuit and tea, and started. Reached Kokohinau after four hours' hard riding, where we found Theophilus, who had been unable to catch his horse. Three were to have followed us, but, as one horse was wanting, they all stayed behind. Seeing that he had nearly frustrated my object, he seemed sorry he had not used a little more energy in the matter, and proposed to follow Pitoiwi, which he did the day after.

Thursday, 2nd.—Heavy rain and wind all day. Our next objective is Whakatane. The people of this place have already invited me to go and see them. The country here is low and swampy, and the mosquitoes very troublesome. The wives and relatives of the Maoris still in prison have spent the day in writing letters for me to take. These people are not wanting in the finer feelings of our nature. As I sat by I could not help hearing them as they dictated to their scribes these letters in language most tender and touching. Two children of one poor fellow who is in prison have lately died. This sad news had now to be communicated to him. This they have done in the nicest manner, telling him not to be sad ; that though the children had been taken his life had been spared, and that he had still many loving friends. Then followed a very appropriate song.

Friday, 3rd.—Fine morning, started for Whakatane leaving word for Pitoiwi to follow us on his return. At noon we came to a small village on a river, a short distance from Whakatane, where we met 2 or 3 more wives of the prisoners. I promised to see them again on our return. We rode on to the principal settlement of this tribe on the Whakatane river. On approaching the place I was greatly struck at the gladdening aspect of peace and plenty. A large extent of land was covered with a fine crop of wheat, and many hundreds of acres planted in potatoes, kumaras and Indian corn. Never, since many years before the war, have I seen anywhere amongst the Maoris such signs of so much industry and plenty. The land here is exceedingly good. The Government has confiscated one side of the river and left the other to these people. It was evening when we arrived at the first small village where we stayed. Here I met an old Maori Teacher that I know well, Moses by name, and was glad to hear from his own lips, as well as from others, that he had never been a Hauhau. Most of the Maoris here are Romanists, so that we had not many at evening prayer. They were all civil and respectful, but I felt discouraged, and went to my tent somewhat sad, fearing that I should do little good.

Saturday, 4th.—While at breakfast messengers from the principal kāinga above came to say that the people there

wished to see me. The two released prisoners had already gone. On my arrival at this place I found a large number of people; they had just finished their tangi with the prisoners, and were commencing their speeches of welcome. A Native, called Joel, is the chief man here, and spoke first, welcoming me most heartily. The principal points of his speech were that they had joined the war, but had left it quickly, and were now sitting beneath the shadow of the Queen. Respecting Hauhauism, he said that there were three things that gave rise to it: 1*st*, Hatred of all Europeans; 2*nd*, Pride; 3*rd*, The Devil; and that they were, after they had received it, like the man in the Gospel into whom seven other spirits worse than himself had entered. He said that they greatly wished to return to their former worship, but were without a minister, and had no one to teach them. "Come back!" he said; "be quick, for the sheep are perishing!" Other speeches were much in the same tone, and expressive of their satisfaction at the liberation of the prisoners. They all embellished what they had to say with waiatas (songs), but one old man attracted my attention more than all the rest. He spoke in the true Maori style and, in the midst of a very animated address, introduced his song of welcome, which he sang with such life and animation, that all were delighted with it. The whole body of people joined in, at certain parts. The speech and song were longer than is usual, and, realizing this, the old fellow in the middle of his performance cried out, "Perhaps my song, being long, will tire you?"

All with one voice cried out, "Go on!" So he finished his speech and song. Such a Maori orator, and such an exhibition of Maori ability, I can hardly hope again to witness, for these old men are fast dying out. This man's performance has made an impression on my mind which can never be erased. The whole speech was a wonderful piece of natural eloquence; his words, his gestures (which were not extravagant), the management of his voice, the significant shake of his head, the expression of his eyes, his lively movements to and fro along a line of about 6 or 7 yards, the time, everything that could produce effect and make an impression, were there in perfection! I could not help thinking at the moment, how infinitely superior

it was to all the elaborate, theatrical shams that draw people at Home to crowded theatres. Were this old man to sing his song in London, I believe that professionals would have nothing to do until he had left. But the best of it all was, that this old fellow's song came from his heart—it was a work, or rather an offering, of love.

In the course of the afternoon I had a conversation with the old man, and asked him for a copy of his song, which he most readily consented to give. A young scribe sitting near at the time said, "Give me some paper." He was soon provided and writing away while the old sage dictated. It was a pleasing sight. Immediately the young man began to write, he turned the side of the sheet to the top, and wrote downwards from the top to the bottom. I half thought he was going to play a trick upon me, or, at least, that it would be impossible for me to make out what he was writing, and so I said to him, "What are you doing?" He at once reversed the paper, with the top of the sheet in its proper place and, lo! the writing was all right, and rather good, though each letter detached. The young man held up his right hand, which I saw was deformed, and, merry as a lark, pointed out to me that he wrote with his left hand horizontally.

I was the more interested when I learned that an old friend of mine, Te Rangipaia of Matata, was the composer of this song.

The Whakatane and Matata people were all one tribe before the war. It was this poor old man, Te Rangipaia, who took us under his wing when we first landed at Matata in 1853! He built us a house in which to store our things, and, afterwards, on our being delayed about 8 weeks in Auckland, put up a hut a little distance off, where he and his wife slept during the whole winter that they might guard the place from theft and fire. His wife died in 1864, while we were at Matata, and he was killed by the Arawa while endeavouring to escape.

But to return to the meeting. It became my duty to reply to the many speeches that had been addressed to me. On rising I could not help feeling a good deal of emotion. Before me were a great number of people, who, whether sincerely or not, were acknowledging their sins and asking

for the Gospel. I told them that my object in coming was to bring back the light of the Gospel which they had lost, and to lead them back into the right way; that I had myself often lost my path when travelling in this country, and had always found it best to go right back to the place from which I went wrong, and that I trusted that they were now in earnest in wishing to return to our Merciful God. Some one cried out, "Be quick and come to us, we are perishing!" I told them their sin had been great, and that the only way back was to repent them truly, and to seek forgiveness through Christ, and strength for the days to come; that, if they did not do this, the destruction, which the war had commenced amongst them, drunkenness would complete, and, in a few years, leave them neither "root nor branch." I exhorted them to look after their young people, who were now being led away in great numbers by drinking and gambling, etc. Many of the speakers expressed a strong desire for me to reside amongst them. I pointed out to them that I did not see how this could be done, as I had many other places to travel to but, still, if they would subscribe, they might have a Maori Deacon; but that in any case they must be strong and carry out what I had said, and that in the meantime it would be necessary to appoint Native Teachers. I then desired them to have a meeting for the purpose of finding out how many men there were who had not forsaken the Gospel, so that I might appoint from these teachers, for the time being. Before I had finished, an important man came and asked me to have prayers with them before they separated. To this I gladly agreed, and, when I had concluded my address, I gave out the 6th hymn in the Native collection, which they sang heartily to an old English tune. We had morning service, after which I preached to them from Matt. iv. 14–17. So ended our meeting, for which I thank God. I addressed them again at evening service, when, according to a proposal I had made, we read also the service for Ash Wednesday. Made arrangements for a number of children to be baptized in the morning. One good woman was very attentive to me with regard to my food. I returned to my tent pretty well tired.

Sunday morning.—Had service at 6 a.m.; preached to 60.

After breakfast baptized 2 children and at 10.30 a.m. left them to go to the other side of the Whakatane Heads, 7 or 8 miles off, by a dreadfully rough road over the hills. The day was hot and my poor horse felt the journey very much.

I arrived at noon. On reaching the last of the scattered houses I came to Ohope, where an old teacher, Wiremu Parakau, lives. I found here 6 adults, including Wiremu. He told me they had had morning prayers. I was very pleased with this old man.

He seems to have been unflinchingly faithful in the midst of all the fanaticism by which he has been surrounded. He used to live with Mr. Davis at the Waimate, and speaks very kindly of him. He is, I believe, a truly Christian man.

I had service and exhorted them to remain steadfast, after which I had a few potatoes that they boiled for me, and then started back over the hills to Whakatane, where I arrived at 4 p.m. and held service with 4 Europeans. I then crossed the river and had a rough, heavy ride over sand hills to the village that I had promised to visit on my return.

Here I was to meet two of the Native prisoners. I reached the place at 7 p.m. and had evening service with 18 adults. Several of the women of this place are wives of the men in prison. Here, just after I had had some more potatoes and a little tea, my two Natives arrived with my tent, which we pitched. I was very tired, but rest was next to impossible, owing to the mosquitoes.

Monday.—Had another opportunity of addressing them at morning prayer. After breakfast they gave me a number of letters to convey to their friends in prison. I started off and reached Matata at 11 a.m. where I found old Hakaraia. In the evening my two Maoris came up. During the afternoon, while in my tent, I heard old Hakaraia, who was a little distance off, most diligently reading from the Epistle of St. James. After he had been reading for a long time, I went up to a Maori who was listening, and asked him if the words Hakaraia was reading were anything like the Hauhau teaching. He replied, " O, Father ! that was the work of the Devil, but this is very good ! " In the evening

I had service with as many as I could get together. Had a long conversation with the principal man about building a chapel. He seemed desirous to do so, but said that the land was not yet portioned out to them, and that the people did not intend to live here permanently.

Pitoiwi has returned from Te Whaiti, and goes back with us to Tauranga. He is in high spirits. They received him most kindly. When my note was read they expressed the greatest regret that I had not gone on. They have sent me a letter requesting me to visit them. They consent to do as I advise, namely, to come in and to make peace.

They evidently wish to be done with fighting. The letter sent to me is signed by the four principal men.

Tuesday.—Took leave of old Hakaraia and went on to Maketu. When about half-way, my poor old horse became very ill, and I was obliged to lead him nearly all the remainder of the way, about 10 miles. It was nearly high water, raining hard and the beach was very heavy. In the early part of the day I had gained upon my Native companion. On arriving at Waihi it was very nearly high tide; there was a canoe on the other side, but no Maoris in view.

The crossing is wide; shall I try? I have no tent, no food, am wet through, my Natives are 8 miles off! If my horse stays here until morning he will most likely die, or be unable to stand. Resolved to try! I enter the water. On, on, deeper, wet to the flanks; deeper still, up to the saddle; tie my knapsack to the saddle in case I may have to leave my horse and swim! Shall I return? The old horse is as cautious as I am. Deeper still! His back is now some 8 inches under water. Can Pompey keep his feet? If so, all will be right, but he is very shaky; if he begins to move I shall have to jump off, which, with my heavy, water-logged clothes, will be awkward. Gradually he rises a little; we are now in the middle on a bank which divides the two streams. What will the second stream be like? It proves to be much the same as the one we have forded and we pass through in safety—thank God! Just as I was approaching the shore, a Maori came riding up with the intention of crossing. He made an attempt, but returned! You will not wonder at my concern for my poor old horse.

He has proved himself a splendid animal, and has been with me in all my wanderings since 1854. He has done a large amount of work and on one occasion saved both himself and me from falling into a boiling lake, which, through being enveloped in steam, we could not see. I bought him from Mr. Dudley for £25, as being absolutely necessary for our journey to Taupo. The Committee in Auckland grumbled and passed resolutions against poor Pompey. I could have sold him to Colonel Wynyard for £60 or £70. He is now old; I have used him too much this year—twice to Taupo, and now on this journey; in all six months. It has proved too much for him. He has done his work, and done it well! The heavy loads he used to carry into Taupo were the wonder of the Maoris. If any servant of the Society ever deserved to be superannuated, it is good old Pompey! I shall not have the heart to take him again on a heavy journey.

Wednesday.—Absolutely necessary to give my horse a day's rest; besides which, my Natives, in consequence of the heavy rain, have not yet come up. Had evening prayer with Ihaia in his house. I wished him to ring the bell, but he said that the people would not come.

Thursday.—Wet morning again, and I am not very well. There is no steamer from Tauranga to Auckland for a few days. I propose, therefore, to let the rain pass. In the afternoon we started but soon repented, for it came on to rain heavily. On reaching Tauranga it was high water, and, as there was no possibility of crossing horses till the next day, we stopped a little short of the crossing place, where there is some food for horses. It was quite dark; the rain had passed off, and the night was fine, but cold. We were too tired to pitch our tent. Moses went off a little distance to procure some water from a swamp for tea. During the night I was very unwell, and, in the morning, found that the water we had used was quite unfit for drinking purposes.

Friday.—We had no food (which, so far as I was concerned, mattered little, for I was suffering from dysentery), still, we were compelled to stay where we were until 11 a.m., when we set off over the mud-flats, reaching Tauranga at 1 p.m. With the kind attention of a friend, in

three days I was able to be about again. There being no steamer for another week, I left Tauranga in a small cutter. The passage took two days and I was very sick. Reached Auckland on the 17th January and found Mrs. Grace and all the family well.

(*Sd.*) T. S. GRACE.

AUCKLAND,
30*th January*, 1868.

AUCKLAND,
30*th January*, 1868.

The Revd. C. C. Fenn,
Secretary, C.M.S.,
London.

MY DEAR SIR,

I have great pleasure in forwarding the enclosed journal of my visit to the Matata and Whakatane district in company with four of the released Maori prisoners. You will find enclosed, also, the copy of an official letter sent to me from the Government concerning these men. I feel very thankful that the mercy extended to them has done, and is still doing, good in opening our way amongst the Hauhaus and other hostile Maoris, and in persuading them to place in us some measure of their former confidence.

It has too often been stated that the Natives of New Zealand are ungrateful. If you could have seen the attentions they have bestowed upon me, or have heard the expressions of thankfulness that these prisoners and their friends have made, you would indeed wonder how it could ever have gone abroad that the Maoris are destitute of gratitude. If it shall please God that we receive only a portion of the blessings that they have poured on our heads, we shall be happy.

The chief man of these prisoners, Pitoiwi, had quite made up his mind to live the rest of his days with us. He told all his friends that he intended to return with me to Auckland that he might rest beside mother (Mrs. Grace). He had evidently set his heart upon this, and it seemed cruel to deny his request. He was willing to live in a tent in the garden, to work for us, in short, to do anything for us if only we would let him rest beside mother! As this could not be at present, I employed my son to break it to

him, and to show him that there would be a great difficulty in the granting of his wish; also that I desired him to go amongst the Natives, etc., etc. The day after I took the opportunity myself of pointing out to him that there was very important work for him to do amongst the Hauhaus and Kingites, that he would get no good in Auckland, and, while he and his wife could not live through the winter in a tent, it would be impossible in our small house to provide them with a room. I showed him that, as he had formerly used his influence in making war, it now behoved him to go amongst his friends and to exhort them to give up their Hauhau worship. The poor fellow was very sad. However, when I told him that I hoped soon to return and see them again, and, that when I was settled either on the Coast, or in Taupo, they should all come and live with us, he gave way, and, in a day or two, became more and more anxious to go amongst the Hauhaus. . . .

In my absence he proposes to visit the Hauhaus on the West of Taupo, and, if possible, to get access to the King and his party; to which proposals I most gladly consented.

I have been greatly encouraged on this journey, in that my reception has been more like what it was 15 or 18 years ago than anything I have experienced of late years. It must be remembered that in the past the Gospel was to them a new and untried thing, while now they are seeking it again in the light of all their former experience, and after having tried a system of their own, which now, in contrast with the glorious Gospel, they commonly designate as the "work of the Devil." Surely there is hope when the prodigal returns and acknowledges his sin!

I must confess that I do want to see our young and strong men get away from the towns and draw after them as many Natives as possible. Fresh men would ill suit our work at present. The Maori Ministry could easily be increased, but it must have an efficient spiritual and domestic superintendence.

The future prospects of our work show that a reaction in favour of the Gospel is setting in, and that we are failing in the hour of victory. A great and effectual door is opening, but there are many adversaries. Drunkenness, immorality and gambling will, without doubt, be the ruin

of many; but shall we therefore neglect to prepare and strengthen Christ's fold for those who escape these snares of the Devil? In every place, even in Opotiki, Whakatane and other districts notorious for Hauhauism, there have been some, yea many, who have stood fast to the "faith that was once delivered to the saints." In every place I visited on my last journey I heard the cry for "ministers." Bibles and prayer books which, in their fury, they destroyed, they are now, even in their deep poverty, willing to purchase.

Let us pray that our brethren may quickly see things in their true light, and, in the strength of the Lord, be ready for another campaign against the powers of darkness.

I will take the liberty of trying to draw up in a tabular form one or two papers respecting our work, which I think all our friends in this country should be required to fill up.

No clergyman here would think for a moment of omitting a single English service to take one in Maori, without first supplying a substitute. Why should a Missionary act differently with the Maoris?

Believing that our Heavenly Father will overrule everything for good, and that we shall one day see the true cause of all our trials and difficulties.

I remain, my dear Mr. Fenn,
Yours very truly,
(*Sd.*) T. S. GRACE.

AUCKLAND,
1*st Feby.*, 1868.

The Revd. C. C. Fenn,
Secy. C.M.S.,
London.

MY DEAR FRIEND,

"Heaviness may endure for a night, but joy cometh in the morning." Owing to some very painful annoyances, for the last day or two I have been revolving in my mind as to whether it would not be best that my connection with the Society should cease. I had come home quite worn out with long travel, but thankful for the measure of success that had attended my journey with the prisoners; but my joy was turned into mourning! I felt that I could not go on, when, in the midst of this darkness, your welcome

letter arrived and has again brought joy into my heart. You have given me all, yea, more than I asked, and very heartily do I thank you for your sympathy and help.

I will thank God and take courage, and do the best I can.

A number of converging lines have all been drawing to one point. The Government liberated those prisoners and handed them over to my care. They have opened up a communication with the Kingites who still hold possession of the Taupo Station. They have ordered me to have ten acres of land in the Matata district. The Maoris, both in the Matata and Taupo districts, are anxious for our return, and the plan that you have been contemplating, namely, that I should myself reside amongst them for a time, I have been carrying out, having been 5 months during the past year amongst the Taupo and Matata Maoris.

I have a large military tent deposited in each district. You may perhaps remember that a year or two before the war I had the sanction and recommendation of Bishop Williams to build a house at Matata or Whakatane. This being so I at once applied to the Natives for a piece of land, when they gave me a very fine site at Matata, of about 10 acres. As I had no funds I could not proceed very fast, but about a year before the war broke out I had on the ground all the hardware, glass, nails, windows ; in short, everything, except the timber, that would be required. The war cloud thickened, operations ceased, and eventually we left, and all was swept away ! I had no legal title to the land, and the whole of Matata, for many miles up the river, has been confiscated and given to the Arawa. About a year ago, as things looked brighter, I lost no time in applying to the Government for the piece of land in question ; but, as they had given it all to the Arawa, they said they could not return it to me, but would try to give me a piece somewhere else. After much correspondence they have given me, for the C.M.S., 10 acres at Ahiinanga which, although neither so valuable nor so convenient as the other site, will still be very useful. I have always had a depot there. Matata is at the mouth of the river, and Ahiinanga near the head of the navigable part of it, on the way to Taupo.

With respect to the best course now to be taken :—

1st. I would name a temporary occupation of the Mission house at Matata. This would place me in close connection with Matata and Whakatane, and the possible delay in the building of a small house at Matata would not prevent the removal of my family from Auckland, and the saving to the Society of house rent here. Maketu was Mr. Chapman's Station. The house has not been kept in repair, and is fast going to decay. There is a Native Deacon here who was put to live in the back detached kitchen, but who has now left it and built himself a Native house in the pa, in no way better than the Maori dwellings around him.

I have already, on the ground of expense, made several applications for this house, but have not even been favoured with a reply. I will make one more request; if it fails I will immediately act upon the suggestion of my friend, Ashwell, namely, proceed to the Coast with my family. I have little doubt but that the Arawa will give me a piece of land when they are satisfied that I mean to erect a house upon it. What the Maoris want to see is a prospect of our residence amongst them, at least for a portion of our time. If I succeed I shall not delay in having a small, inexpensive house put up, taking care that our removal and the cost of the house together shall not exceed the £200.

The only drawback to this plan is that the land at Matata has not yet been portioned out and Crown grants given to the separate individuals of the tribe—which may cause some delay, and hence the desirableness of having the Maketu house for a year or two.

Should this, your second suggestion, fail owing to my not being able to carry it out, I can fall back upon the first; in which case I would build a small house at Ahiinanga on the land we have, and live alone there for a time, waiting for the good providence of God to make our way plain. Ahiinanga is a suitable place from which to visit either the Taupo or the Matata district.

If we can only get settled amongst the Natives, I shall lose no time in associating with me two or three Native teachers with a view to their ordination, and, when it shall please God to make the way plain for us to move on to Taupo, I shall hope to have a trustworthy Deacon to leave in occupation during my absence.

The question of the best road to Taupo is fast solving itself. As the country is opening it has become a question for the Provincial Authority to consider, on account of the wool trade. One road, from Maketu to Rotorua, is nearly finished, and only the other day I was requested by the Superintendent of the Province to give them information as to the country between Matata and Tarawera.

Will you remember me very kindly to Mr. Venn and Mr. Mee, and pray our Heavenly Father that I may have His guidance and His blessing in my work?

I remain,

Yours very truly,

(*Sd.*) T. S. GRACE.

AUCKLAND,
30th April, 1868.

Revd. C. C. Fenn,
Secy. C.M.S.,
London.

MY DEAR MR. FENN,

I feel happy in forwarding my journal of a visit to Taupo in October and Novr. last. I am sorry it has been so long delayed, but I have been away from home.

Seven other Maori prisoners who were released from Gaol at the beginning of March were handed over to me. I have just returned from taking them to the Matata district, where they are located. I have also visited Taupo again. My reception by the Maoris has been so similar to that extended to me on my former visit with the first four prisoners, that it would be little more than a repetition were I to send you an account of this journey.

In Taupo things are improving, though the Hauhaus have still possession of the Station, of which I am not anxious to relieve them until they have made some arrangements with the Government.

I have been taking steps towards the erection of a small house at Matata; but, as I expected, there is likely to be delay in the procuring of the land. The Maoris are quite willing to give me the land, and have expressed great satisfaction at the prospect of our return, but it will probably

take some time before I can get a Crown Grant; there is so much trouble in getting anything through the Government.

I purpose D.V. in a few days, to take another journey, when I hope to make all straight regarding the land at Matata, so far as the Maoris are concerned, and, if I see my way to obtain a Crown Grant, I shall commence building a house at once.

I greatly fear the property of the C.M.S. in this country will not, for some time, be productive of much cash for the assistance of Native Deacons and Native Teachers, nor for the meeting of our travelling expenses. I much regret that neither Maori chiefs nor Maori Clergymen have yet been admitted into a share of the management of the Society's lands, so as to let them see that we are really working for the benefit of the Native Church. If this were done it would, I believe, call forth their own efforts, and, what is of still more consequence at present, greatly tend to restore their confidence.

The present state of the Maoris is, in some respects, improving slowly. There appears to be greater willingness to attend divine service. The desire, often expressed, for Missionaries and Native Ministers is increasing; also enquiry for the Word of God and the Prayer Book, together with a growing wish to learn English. On the other hand, the use of spirits is extending itself very widely with all its attendant evils. What the end will be we must leave to Him who knoweth all things; sufficient for us it is to know that there is room for hope and also for fear. I am only sorry that, at the present time, we are not all amongst them.

I regret that I have not had the pleasure of meeting Mr. Hankinson. I fear he will not see much in, or about, Auckland to enable him to judge of the true state of the Maoris, and of our work amongst them.

Praying that we may all be guided in the right path, and with kind regards to Mr. Venn.

I remain,

Yours faithfully,

(*Sd.*) T. S. GRACE.

ABSTRACT OF REVD. T. S. GRACE'S JOURNAL FOR JUNE AND JULY.

I returned from my last journey with the conviction that itinerating preaching, calling the people to repentance, is a means, under the blessing of God, most likely to be effectual with the Maoris at the present time. To go and talk to people who have been Hauhaus about returning to worship the true God, does not appear to be exactly what is wanted, but rather by preaching to show them their transgressions and call them to repentance and true faith in our Lord Jesus Christ. Accordingly, I took this journey with the full conviction that God will bless His own Word. I have told the people repeatedly that to resume their former religious services without true repentance and faith would only increase their sin. I have reminded them of our Lord's commission, namely, that we should preach the Gospel, which means that we should preach repentance and faith and forgiveness through the blood of Christ. Only let the people repent and believe, and churches and schools will again spring up.

Sunday, 31st May.—Landed in the morning at Tauranga. A late breakfast with Mr. Purves, after which baptized a child, and then had a short morning service with Mr. Purves and family.

Monday.—Got up the horses.

Tuesday.—A rough, cold and wet day. Got my things on the steamer for Maketu. Saw Colonel Haultain and Captain Rough.

Wednesday.—Started for Maketu. Met Kingi, of Taupo, on the beach. Reached Maketu with some trouble and without help got my things up to the Station. Took up my lodgings in the old kitchen which is now deserted. Up late arranging my packages.

Thursday.—Started. Slept in the forest. No food for horses; had to forage a long way, and until dark, for a little raurekau, a shrub.

Friday.—Wet. Left a parcel of books at the Ngae for Mita Hikairo. They were a present from Sir W. Martin. Was sorry to find he was not there. Met Mr. Richmond and Mr. Clarke. Reached Mr. Spencer's at 3 p.m.

Saturday.—Travelled hard and reached Hohaki on the outskirts of Taupo.

Sunday.—Could not reach any Native Village. Spent a quiet day with two Natives.

Wednesday.—Reached Wairewarewa where I spent the night. Found only a few Maoris, to whom I preached twice.

Thursday.—Went on to Puna where I found Te Reweti and his party, about 14 of them, with whom I had a long conversation. They all seemed well disposed, and anxious to return to the old state of things as regards religious services. They say they intend to build a place of worship. A son of Te Reweti has, for the last two or three years, kept up the worship. I have proposed to make him a Native Teacher, and to supply half his salary of £12 per annum, if he works hard. I assembled them all to hear the Gospel message.

Went on to Pukitarata where I arrived at 1 p.m. Assembled the Maoris, and preached Christ to eight persons —after which they cooked me some potatoes. Went on to Orati, a village situated on the road from Taupo to Waikato towards the North-West corner of the District. The next village Westward is still Hauhau. Arrived here just before dark rather tired, having lost my way in travelling across the country on what we might call a by-way, in order to reach the place before dark. I found the people very kind. They prepared me food, and made ready for me a Whare Puni (warm house) which, as the weather was very cold and wet, was most acceptable. They also gave my wearied horse a good feed of bran. In the evening I assembled them all, about 30, and had service and preached to them. Passed a comfortable night and had prayers with them at daybreak. They gave my horse another feed of bran. Was anxious to reach Potongotongo by the time the Maoris would have finished their breakfast. We had to descend from where we were, and then ascend another much higher hill, which I found quite a job owing to it being wet and slippery. I had here another very kind reception from Ataraka, the chief man. After breakfast about 12 assembled in a large house, when I endeavoured to show them how they had gone back from the Gospel of light and life. Proceeded to Oruanui. Here I found only

a few Natives, Hohepa, the chief, being evidently very drunk. This is decidedly the darkest spot in Taupo. Could do nothing here, so proceeded to Tapuaeharuru, at the outlet of the Waikato from the Lake. On drawing near to the place met a party of Government Surveyors—2 Europeans and 2 Maoris. One of the former, I was glad to find, was my second son. They are making a trigonometrical survey of the country, as far as it is open. They have worked up to this end of Taupo. I was so glad to see him, that, with the consent of his colleague, a son of your old Missionary, Mr. Clarke of the Waimate, he returned to spend the night with me at Tapuaeharuru.

There were only 7 or 8 Maoris here, who had little food. They, however, gave us a few potatoes. They assembled for evening service, and listened attentively to what I had to say—but, alas! the young men have been too much amongst low Europeans to hope for much.

Saturday.—Parted with my son and went on to Hinimaiai, about half-way up the Lake, where I arrived at 3 p.m.

Here I was very warmly received and found upwards of a hundred people, many of whom were once at our school at Pukawa; also a party of brother Taylor's people from Whanganui, amongst whom I found his principal Teacher, Aperahama, who properly belongs to the Taupo tribe. Was sorry to find that Rawiri, the Native Teacher of this place, had gone to Napier. I received every attention from Margaret, Hoani's widow. They all assembled for evening service, after which we arranged the services for Sunday, when it was agreed we should follow our old plan and learn by heart the Epistle, Gospel and Collect.

Sunday.—Preached twice to them, after which had school in the evening for Collect, etc., and I had an opportunity of explaining to them the parable of "The Rich Man and Lazarus." There is here the general fever for money consequent on the letting of their lands. I was able to show them that riches without godliness must end in their ruin. Europeans on all sides are trying to get what they call 'bottle licenses'—which, if they succeed, will mean that the Natives may be paid their rents in grog! I have had so many applications from them as to how they should

manage their letting, that I recommended them to employ a lawyer, and pointed out that they could, if they wished, prevent the sale of spirits on their lands.

This advice many of the well-disposed Natives seem inclined to adopt. Runholders of a certain stamp will not thank me for this. What a blessing a good, Christian, legal adviser would be at the present moment. Europeans are drawing up their own leases and making claims of various kinds, to which the Maoris would never agree, if they understood them. Could not the Aboriginal Protection Society send out a Missionary Lawyer? Do try, only be quick! Letting their lands, which should be a means of wealth, comfort and civilization to these people, will, through the introduction of spirits, in all probability become a source of poverty and misery.

Monday, 14*th*.—I was at the upper end of the Lake in April, and, hearing that many of the Maoris were from home, I resolved not to go on. I wrote, however, to the Hauhaus who still hold possession of Pukawa to know when the place is to be given up to me. Hauhauism is fast dying out. These people, whose interest it has been to keep it up, on account of their having taken the Station, are now resting quietly. The Maoris of other villages, who on my former visit were Hauhaus, have since given up Hauhauism, but object to resume their former worship on account of the part taken by the Bishop and some of our Missionaries in attending the troops through the Waikato campaign. Appearances are all against us. The Natives will insist in believing that we were the chief cause of the success of the troops; and the burning alive of the Natives at Rangiawhia, they still put down to the Bishop's account. Before taking this journey I talked over this matter with Dr. Maunsell, and he has collected and had printed some letters received from Natives who were witnesses of what the Bishop really did. I was sorry this was not ready when I started; but, on my return, I hope to distribute them widely.

There being every appearance of bad weather I returned to the lower end of the Lake, where I spent 3 weeks in going from place to place, and had many opportunities of seeing the true state of the people. I found everywhere a much greater willingness than formerly to listen to the Gospel

message. The feeling that the Gospel alone can save them in this world, as well as in the next, continues to gather strength. In one village they have proposed to build a chapel, and a very promising young man is Native Teacher.

I have told them that, if they collect £6 a year, I will add another £6 and fix the salary at £12 per annum.

There is a growing desire for schools and, in some cases, a willingness to contribute to their support. On the other hand, the excitement arising out of passing their lands through the Court and leasing them to Europeans, is very great. The lust for money (and this includes the Queenites) is also very great. Drinking and gambling are running their course, whilst poverty and scarceness of food are seen and felt everywhere.

Being winter time I experienced a good deal of bad weather, and have been greatly pinched for food.

Potatoes, three times a day for weeks together, with a little tea, with or without sugar, is as much as can be expected on these long inland journeys.

After this I travelled on to the Matata district, where I spent a fortnight. On my journey thither, for the sake of the company of two Natives who were going that way, I travelled by a very rough road over some scoria mountains, where I nearly lost my horse. I have been over this road on foot but not with a horse; as Maoris now take horses over it I considered that it must be improved. I foolishly fancied, as many soldiers have, that where a Maori could go, I also could venture. In making one rocky ascent my horse made two attempts to scramble up some rocks and failed. The third time he gained the top, on the edge of a frightful precipice, when he lost his balance and nearly tumbled over. Fortunately, at the moment, I caught his bridle and turned his head and saved him. During the day we went over some places still worse, but we managed better. A little before dark we came to a settlement where there were 30 Natives. I found difficulty in obtaining a hut to sleep in. As one of the Maoris travelling with me had remained behind to come on by water, I had given him my tent to bring on in the canoe. But the canoe had not arrived, and I was without my tent. After long waiting, cold and hungry enough, I obtained the half of a little

house belonging to a man and his wife with a sick child. Next day bad weather came on again, so here I had to stop three days longer, suffocated with smoke and surrounded with dirt and misery. I had several opportunities of preaching to these people, and was able once to assemble a few of them for school. They were not at all hospitable even to my Maori companion who was related to them. All that we could procure from them was a few potatoes. On the afternoon of the third day it cleared and we started. The worst of the road had yet to be travelled ; but, we were scarcely clear of the village, when it came on to rain heavily. The fern and scrub being very thick we were soon wet through ; but, about an hour before sunset, we reached an old cultivation where there was an old house situated at the bottom of an ascent of about 1000 feet. The thought of this place had, the night before, caused me to dream that my horse was killed in attempting it. Certainly, to stand at the foot and look up would give any one the impression that it must be nigh impossible for a man, much less a horse, to climb up it. As the rain cleared off a little, while the Maori was making a good fire, I made the ascent in order to estimate the difficulties, and was glad to find that, notwithstanding the formidable height of the hill, it was, on the whole, not worse than some of the places we had passed, there being only three very bad parts in it. I returned to the Maori, who was very pleased at my report. We concluded, however, that in order to give the horses every chance, it would be well to carry up our luggage first, and then to lead the horses. This Native, William Stanley, though belonging to Tarawera, had not been on this road for many years. He has been long at Otaki. It was pleasing to hear him speak in high terms of Archdeacon Hadfield. We roasted our potatoes and made ourselves as comfortable as possible for the night. At daybreak I carried up my baggage, after which we led our horses.

The Native took good care not to go first. Old Pompey proved himself equal to the difficulties, led the way, and got over everything bravely. The descent was very troublesome owing to the small trees and supple-jacks which caught round the baggage on the horses, carrying away straps and buckles and causing much inconvenience.

We reached Tapahora, where I have many friends, at 10 a.m. Here I found the Native with my tent, who had arrived late in the evening of the first day, by moonlight. After a breakfast of potatoes I pushed on for the Matata district where I spent a fortnight, and, as before, found the Maoris on the Rangitaiki and about Whakatane, who have been Kingites, much more disposed to listen to the Gospel than were the Arawas.

I was much pleased with the released prisoners, who, though formerly our worst enemies, are now our best friends! I have arranged with some of them to visit the Ureweras in about a month. Had I done this last Christmas, I believe they (the Ureweras) would have severed their connection with the King. In the whole of this district there is the greatest need of good Native Teachers. There are, in all, but three available, and only one of these is able to teach efficiently. The people in many places, in replying to questions as to how they were living and spending their Sundays, etc., said, "We have no Ministers! We have no Teachers!" This being so, I have thought it well, as in other cases in Taupo, to promise £6 a year to Theophilus to meet another £6 to be collected amongst themselves, and have appointed him to the charge of three principal villages. He is to spend one Sunday at home, and two away. The Matata Maoris are in great confusion over the land that the Government has given them. They are sitting down upon it, but so far no man knows which piece of land is his, consequently there are great jealousies and heartburnings over the most desirable sites. Still, I hope, that when the present problems are settled, they will turn their attention to better things. Ever since I visited them two years ago, I have noticed a growing desire to have their children educated, and on this journey the principal chief, Arama Karaka, after having provided me with the best food his means allowed, took me out and said, "Look, the Church is to stand there! The School there! and the place for the Minister, there!" After this, one of his chief men came to me to know my opinion as to which they should begin first, the School or the Church. When I said, "The Church first, by all means, and I will give you a subscription," he replied, "You

are right, Te Kerehi, God first!" This is certainly encouraging; but, until the Government has settled which land is to be given to each tribe, and the discontent, that is sure to spring up consequent upon the decisions made, has subsided, we cannot expect much advance to be made. In the meantime our work is clear. We can now get a hearing; let us go and preach repentance towards God and faith in our Lord Jesus Christ.

On my return I hope to spend a full month in this district, and if, in the good providence of God, I am able to carry the Word into the Urewera Country, I shall be thankful.

When I returned to Tauranga, my horse, which was in fair condition when I started out, was a bag of bones. On the last stage he was quite ready to "knock up." We had some glorious days on the Coast, which, I think, did us both good. We reached Tauranga just in time to escape a very severe gale. I had a rough passage to Auckland, and, being a bad sailor, arrived home knocked up, but very grateful to find that our Heavenly Father, who had cared for me during my travels, had also kept watch over those who are the dearest to me.

(*Sd.*) T. S. GRACE.

AUCKLAND,
30th July, 1868.

The Revd. C. C. Fenn,
Sec. C.M.S.,
London.

MY DEAR MR. FENN,

I reached home on the 25th after a rather long winter journey, and feel somewhat fagged and worn out. Cold and wet weather, hard fare with hard travelling, have been the order of the day. On the other hand I have been greatly encouraged. On no journey, since the troubles of the war began, have I met with so much willingness in the Maoris, whether Kingites or Queenites, to hear the Word of God.

Bad as the Natives have been while engaged in the war, they contrast favourably with Colonial or Imperial troops. Among the latter you hear of, and see, little but

Sabbath breaking, drunkenness and immorality; amongst the former you meet with very many well-disposed men, who have kept up daily religious worship in their villages.

I started on this journey with the full conviction that the preaching of the Cross of Christ is the great specific for this people at the present time, and have returned with my convictions greatly strengthened. It is of no use to sit down and talk to them of their ingratitude. It is of no use to scold and to find fault, as they accuse some of us of doing. Let us rather follow Christ's example, and preach to them as He preached to the publicans and sinners of His day. Let us set Christ before them—crucified for them! Risen for them! Christ, our Great High Priest, ascended into Heaven there to intercede for them! Only let this remedy be applied faithfully, zealously, and affectionately and we shall yet see that our labour has not been in vain.

I feel grieved exceedingly to see our C.M.S. men, notwithstanding the pressing needs of the Maoris, turning aside from them to take European service. I say without hesitation that, in many cases, the Natives are neglected or served in a way that will never gain their confidence, much less win their hearts.

Is it a wonder that the Maoris say, "You have ceased to care for us"? Is it a wonder if they treat us coolly? They have witnessed us marching with the troops under very questionable circumstances, and now they see us giving the best of our labour to Europeans! It used not to be so, and we can only expect that in proportion as we lose interest in them, they, too, will lose interest in us. Only look at the Coast line from Auckland to Wellington, and you will find that there is one clergyman only who is not a missionary of the C.M.S.! Who supply the Europeans on this long line of more than 500 miles? Mixed duties for both races have, I believe, always failed in this country, and always will fail! With our present number of men it is impossible for us to do half the work that is required by the Natives. It must be remembered that they are a scattered flock; it cannot be expected that they will ever again be able to come together to meet us in large bodies. At present they are, for the most part,

literally scattered on the dark mountains in fives, and tens, and twenties—and so on! It is for us to go after them, to follow the example of the Good Shepherd, and, by God's help, to bring them back to the fold. This is hard and slow work; far too much for us to expect from Native Deacons, most valuable helpers though they be. It is simple folly to talk of Native Deacons being sent here and there, while we sit in our arm-chairs, or turn aside to attend to European congregations.

There are Maoris along the Coast of easy access who have not seen a Missionary or Deacon for three or four years, or more. In these urgent times I certainly think you ought to know what every Missionary is doing, not only on a Sunday but also through the week. The emergency is great! For the Maoris, humanly speaking, "it is now or never!" Let us prosecute our work as St. Paul commands, "In season, out of season," or give it up altogether. A few years of real, earnest work, and, with God's blessing, we could with safety commit our ministry to faithful Native men. But I have wandered from what I was going to say about my journey.

I have found the dearth of Missionaries not greater than the dearth of Native Teachers. In answer to one of my common questions, put again and again to different parties of Maoris on this journey, namely, "Well, friends, how do you do? What are you doing as regards the faith?" the answer, in nine cases out of ten, has been, "We are sitting doing nothing." "How is that?" "We have neither Minister nor Teacher." It is under these circumstances that I have agreed to pay to Theophilus of Rangitaiki, near Matata, £6 a year to meet another £6 that is to be collected by the Maoris; also to Hari Rewiti at the North end of Taupo. These men are to itinerate, being at home one Sunday out of three, and to keep a book and enter therein the places at which they spend each Sunday.

I have done this in accordance with the sanction of the Society's document sent out after our conference, and I sincerely hope that the Committee will approve of it and allow me to increase the number of these men to four—two for Taupo, and two for the Matata district.

It is next to impossible for Teachers to give their time and labour gratuitously as in former days. If you disapprove of this matter, I trust you will acquaint me as soon as you conveniently can, that I may know how to act. I do not think there is any likelihood of my obtaining any assistance for this object from the Society's funds raised in this Country.

The desire for schools is increasing almost everywhere. In three places in the Matata district, and one in Taupo, they are talking of erecting chapels.

I have been solicited through the released prisoners to visit the Kingites in the Whaiti district, and have promised to return in a few weeks, and, under certain precautions, to go with them. I have often been sorry that I did not venture there last Christmas. If it please God that I am enabled to go, I believe it will be productive of much good.

I am sorry that I have been unable to send you my journal in full; there has not been time to get it all copied, so I have sent it in an abridged form from which, however, I trust you will be able to see something of the present state of the Maoris.

I remain,
Yours faithfully,
(*Sd.*) T. S. GRACE.

ANNUAL LETTER.

AUCKLAND,
Novr. 28*th*, 1868.

The Revd. C. C. Fenn,
Sec. C.M.S.,
London.

DEAR SIR,

At the close of last year there seemed every prospect that the unhappy war, by which our work has been interrupted, was about to come to an end; but, owing in a great measure to the injustice of our confiscation scheme, together with a singular succession of mistakes in dealing

with the Natives, we find ourselves at present in the worst state that we have been in since the war began. In surveying the events of the past year the following passage has been strongly impressed upon my mind, namely, "There shall be a bridle in the jaws of the people causing them to err." The war from the first, except as a means of getting land, has been unnecessary, and its history a series of blunders. I find that I have not been alone in these thoughts. The other day I met the Superintendent of the Wesleyan body here, who, referring to the Europeans, said, "They are labouring under something like judicial blunders!" Notwithstanding, I am happy to say that I do not anticipate a general rising of the Natives, nor do I think it would be very difficult to reconcile a great portion of the disaffected tribes, if we would use conciliatory measures, and give them back as much of the confiscated land as possible, which, as matters stand, is more than useless to us. The effect of this would be, first, the establishment of peace, and, secondly, we should find that the Natives themselves would bring such quantities of land into the market that it would be sold as it has already been in the Tauranga district, where choice land with water carriage has been bought for less than two shillings (2*s*.) per acre.

I have been able during the year to make four journeys into the interior and to the Coast, and must say that I have been thankful to find a slow and steady improvement. There is much to deplore, much to make the heart sad. At the same time there are things to encourage us both amongst the Queenites and Kingites. I have seen that things are not what they were. In several instances, where I could not arrange to stay a night, I have found the people willing to lay aside their work and assemble for instruction in the middle of the day. I have also met with much attention to my personal comforts in places, and from parties, where I had least reason to expect it.

The want of Native Teachers is beginning more and more to be felt by many of the Maoris themselves. Often, when enquiring as to whether they had resumed daily worship and reading of the Scriptures, I have been met with the remark, "We have neither Minister nor Teacher!"

It is very difficult now to find suitable men. They do not themselves believe in fighting men being also Teachers.

On my last journey, at an out-of-the-way village on the borders of a forest, I spent a Sunday, and, between the services, made enquiries respecting their former teacher, who, like many others, died of fever just as Hauhauism was becoming rampant, when I was pleased to learn that the poor fellow, finding that his end was drawing near, kept his testament next to his heart and was frequently reading it. Shortly before he died he told the people not to be sorry for him for he was going to Heaven ; that Jesus was taking him from the evil of the world—probably referring to the then growing Hauhauism.

The chief obstacles of our work are :

1st. The almost non-residence of Missionaries in Native Districts.

2nd. The prejudice that exists in the minds of the Maoris respecting the Bishop and some of our brethren having followed the troops as chaplains.

3rd. They are prejudiced also on account of what they conceive to be the misappropriation of lands which they gave or sold to us for church purposes, and which they now see, in so many cases, cut up into townships and sold or let to Europeans, they being without any practical proof that the C.M.S. desires to use their lands only for the benefit of the Native Church.

4th. The next great obstacle to our work, and which stands before us like a mountain, is the general demoralization consequent upon the war.

I look at the work to be done, or at least to be attempted, but see not the men to do it. European duty has not only divided our work but is liable also to divide our hearts. I cannot help feeling somewhat ashamed that sheep farmers and others, for worldly gain, are before us in risking themselves and their property, and are settling in the most isolated parts of the country, while we linger in the towns ! Everything points to really Native districts, and to the interior, as the only places where we can hope for any measure of success.

Our first great work must be to preach the Gospel of Jesus Christ, and Him crucified. If this be accepted,

everything else that is required to sustain the work will follow. That this may be done let us all earnestly pray for the divine blessing.

I remain,
Very truly yours,
(*Sd.*) T. S. GRACE.

AUCKLAND,
28*th Novr.*, 1868.

The Rev. C. C. Fenn,
Secretary C.M.S.,
London.

MY DEAR MR. FENN,

Your very kind letter of September 1st I received a few days ago on my return from the interior.

I was rather sorry to find that my brethren had sat in conference to consider Mr. Venn's letter. It would have been better, I think, if they could have waited until my return, that I might have had an opportunity of being present; besides which, they would not have sat under such excited feelings owing to the sad news they had received that morning from Turanga. . . .

You will receive by this mail the sad accounts of the Turanga murders. What must we say to these things? At Rangiawhia we burned alive men and women because they would not surrender! At Tauranga, the men who had behaved so nobly to our own wounded officers when deserted at the Gate Pa, we massacred in their rifle pits at Te Ranga. The murder of Aporotanga at Matata, and other like cruelties, are now bearing their fruit.

It is clear that the Natives at the beginning of the war intended to fight honourably, and, until the murder of Völkner, they had done nothing to disgrace themselves as soldiers, and this was some twelve months after the above-named cruelties of ours, since which I doubt if on either side there has been a victory without murder being committed.

For the last year or more, on our part there has been a growing desire to exterminate the Maoris! The cry has almost become general that, "A price should be put

upon their heads." I have been pained to hear men boast long ago, before there was anything to provoke it, that this would be the simplest and easiest way to get rid of the Native difficulty.

Twice I have nearly lost my life on account of the burning of the women at Rangiawhia. Often I have seen the Maoris as much excited at our cruelties as we now are at theirs. In these horrible doings it must be remembered that we have been the first to begin them.

Wherever we go now as Missionaries, whether amongst the Friendlies or Kingites, the burning of the women at Rangiawhia meets us, and, because the Bishop was with the troops at that time, they fully believe that his advice and knowledge of the country had led to Rangiawhia being surprised and the women and old people, who had been sent there for safety, killed.

In order to try and remove this impression, on my late journeys I have distributed a good many copies of the enclosed paper, No. 2, which Dr. Maunsell has compiled, and, if circumstances will permit, I purpose going up the Waikato in a few days to ask Heta Tarawiti, Mr. Ashwell's Deacon, and Hohaia, Mr. Morgan's old Teacher, to go on a mission and distribute copies of the enclosed paper and to bear their own testimony to the truth of the Bishop having really saved the lives of several. I have consulted with Sir W. Martin, Dr. Maunsell and Mr. Burrows, and we all agree that it is desirable to take this step. . . .

Believe me,
Yours truly,
(*Sd.*) T. S. GRACE.

AUCKLAND,
24*th Decr.*, 1868.

The Revd. C. C. Fenn,
Sec. C.M.S.,
London.

MY DEAR SIR,

Since I last wrote I have been up the Waikato as far as the confiscated boundary. My chief object in going was to see a Native clergyman, Heta Tarawhiti, and

Hohaia, a Native Teacher, and ascertain if they were willing to go on a mission amongst some of the Hauhaus, and also Friendlies, carrying with them copies of the pamphlet I sent to you, and, as far as possible, to try and disabuse their minds respecting the Missionaries. I am happy to say that Heta shows an earnest desire to do everything he can to further the Gospel.

Native work in the Waikato is at a very low ebb. The Friendlies are generally indifferent, while the Kingites keep within their lines, so that at present there is no communication.

There has been quite a panic amongst the settlers, and many have come to Auckland. This is now subsiding into a feeling that, if the King intends to commence hostilities, he will first send them warning to leave. We have little right to expect this. You will see from the Monthly Summary of the Southern Cross, which I send you, that a few weeks ago, when Titokowaru sent in a warning by two Natives under a flag of truce, they were both made prisoners by us. When Natives act like this we have no words bad enough to denounce them, yet, so blind do people appear, that they are not able to see our inconsistency.

The general feeling here towards the Maoris is most bitter. To hunt them down with bloodhounds and to exterminate them, appears the intense wish of large numbers. The feeling is so bad that no one dare open his lips to defend the Natives, much less to publish any of the horrid murders that have been committed on our side. As an instance of this, when lately in the Waikato, a Minister of Religion told me that he had the following from an eye-witness: "Some weeks ago a party belonging to Titokowaru was surprised and had to run, when two infants were found by our soldiers (Native, I believe) in a house where a Roman Priest, seeing they were about to have their brains dashed out, requested that he might first baptize them; this he did, after which the children were murdered." I said to the gentleman, "Have you any objection to put into writing what you have told me?" He said, "I really dare not; it would be the end of my usefulness as a Minister." I have no doubt of the truth of this account; it shows the state of things here! I could mention many such! At

the same time I am happy to say there exists a wholesome dread of the influence of what is called the Exeter Hall party in England. I trust that before our friends at Home join in the cry to exterminate the Natives, they will first cause an enquiry to be made into what has led to the present state of affairs. Should this be done I believe it will be found that, in almost every case, we began these deeds of murder.

Having only just returned from the Waikato I have not time to write at length, but hope to do so by the next mail.

I remain, my dear Sir,
Yours very faithfully,
(*Sd.*) T. S. GRACE.

AUCKLAND,
28*th June*, 1869.

The Revd. C. C. Fenn,
Sec. C.M.S.,
London.

MY DEAR FRIEND,

Your favour of the 25th March has come to hand, for which I thank you very much. All I will say is, let us hope for the best. The state of this country is, at the present moment, such as to constrain us to wait upon our God continually. I feel thankful to inform you that we have renewed our Missionary prayer meetings. May our Heavenly Father pour down upon us His Holy Spirit and give us more faith and love, also more well-directed zeal.

I beg to give you a few extracts from the journal of a journey I took during the months of February and March last.

I set out with the intention of visiting the whole of the Taupo district, and, on my return, to spend some weeks in the Matata district, but circumstances arose which, from time to time, altered my plans, and, as it turned out in the end, most providentially.

After having spent some days at Matata, where I was most kindly received, and had made arrangements for visiting the whole district on my return, I set out for Taupo, but had not travelled far beyond Tarawera, when a

succession of heavy rains and floods set in, compelling me to remain in my little tent. When the rains had ceased, and the floods sufficiently subsided to allow me to go on, I found that the Natives everywhere in the interior were assembling to attend a Land Court at the North end of Taupo, and, knowing how great the excitement would be, I deemed it best to change my plans, return to the Coast, and spend a few weeks in the Matata district, proceeding to Taupo when the excitement of the Land Court was over.

On the 3rd of March I turned towards the Coast and visited first the villages on the upper part of the Matata River, where I found the Maoris glad to see me. These poor people, having lost everything in the war, are greatly discouraged and in need of increased superintendence. I then crossed over to the upper part of the Rangitaiki River arriving at Kokohinou on Saturday afternoon. A new weatherboard house, that was being built during my last visit, was now finished. It had been built by a young man who called himself " my carpenter," and, as he seemed to think I had a right to occupy it, I had very comfortable quarters while at Kokohinou. I found the Maoris here having their Sunday and week-day morning and evening services.

At the services and School, which I held on Sunday, they were well disposed and attentive. Altogether, there was a pleasing and encouraging tone about the place and people that reminded one of quieter and better times. In the afternoon a young man came in from a distance with news that Te Kooti was at Ohiwa. As the report seemed very unlikely, and the Natives did not appear to pay much attention to it, I was inclined to think it an idle report.

On Monday morning I took leave of Pukehu and his people and set off for Rauporoa, at Whakatane. The last time I went there, in November last, this old Chief was my companion. At noon, while travelling down the Rangitaiki River to the Coast, I came to a village where I found six of the liberated Maori prisoners I was instrumental in having released. These people and their friends were most hospitable. As I proposed going on to Rauporoa and could not spend the night with them, I desired them to assemble for religious instruction, when they immediately

left their work (they were making a large fishing net) to join in worship and to hear the Word of God. Afterwards, while the women were cooking some potatoes and fish for me, they questioned me very pointedly as to where I was going, and, when I said, "To see your friends at Rauporoa," they confirmed the report I had heard yesterday about Te Kooti, and told me that he had murdered a European, and that a large body of Natives had gone over to him, and advised me, at the same time, not to go on. I also found that they were very anxious about their own safety. There being now no more reason to doubt but that Te Kooti was at Ohiwa, only 16 miles away, with every prospect of coming on, and knowing that Mrs. Spencer was at Tarawera, alone with her two daughters (Mr. Spencer being in Auckland), I felt it my duty thankfully to take their advice and turn towards Matata instead of Whakatane.

On reaching the sea beach I met a large party of armed Natives going to Whakatane, amongst them being Ihaia, the Native Deacon of Matata, going, he said, to bury a Chief who had died.

They seemed to think they were quite safe and galloped on. I reached Matata at dark to find that all I had heard of Te Kooti was true, and that, in consequence, the people were considerably alarmed. I spent some time with the Native Teacher, Hakaraia, giving him the best instruction I could for these trying times.

I started off the next day at daybreak in order to be able to ford the Waihi river before the tide was in.

My horses being half famished and tired got with difficulty over the heavy sandy beach between Matata and Maketu; still, by some means, we were in time to cross the ford. After crossing I let my horses feed for an hour and then pushed on to Maketu, which I reached at 11 a.m., feeling the need of my breakfast. At Maketu I found the people in a state of great fear, particularly the Europeans, and was told that Tauranga was in a state of panic, and every available man there compelled to bear arms.

I rested my horses for the remainder of the day and early next morning started, as light as possible, for Tarawera. On my arrival at Rotorua at 2 p.m., I was glad to meet Mrs. Spencer and her two daughters coming out—Mr.

Clark, the Magistrate of Tauranga, having sent a gentleman with horses to assist them. Seeing that they were well provided for, I went on to Tarawera for some baggage that I had left there. Here I gave my horse another rest and returned on Saturday to the Ngai, Rotorua, in order to spend the Sunday with the Natives. The Maoris I found were glad to be visited. I had the usual Sunday services with them, but their minds were evidently engrossed with thoughts of war rather than of peace. The Maoris round about Rotorua were said to be assembling at a village some few miles off on the Rotoiti Lake, where it was thought Te Kooti was likely to attack. It was also said that the Waikato Maoris were going to attack Ohinemutu, on Rotorua Lake. Altogether everything looked like war!

On Monday I went on to Rotoiti, where I found only women. In the afternoon a report came by a European saying that the road between Tauranga and Maketu was stopped, and that Hakaraia was about to attack Maketu. Having done what I could, I went on and passed the night in the forest with my horses tied close to where I slept. Next morning, having saddled and packed my horses, I started off an hour before daylight reaching Maketu by noon, where I found the alarm very great, and not without reason, for Te Kooti had come on from Ohiwa, had destroyed Whakatane, killed many at Rauporoa, and now there appeared every prospect of his coming on to Matata and Maketu! Ihaia, the Deacon, had an almost miraculous escape. I now saw the good providence of God in causing me to meet with the released prisoners. Had I gone on I should have been just in time to meet Te Kooti, and, though Ihaia escaped, there is little reason to suppose that a European would have been allowed to get away. In the evening Ihaia and I met together to thank God for His good providence over us. I found much dissatisfaction existing at Maketu. The few Maoris in the place were unwilling to serve unless put on pay, which the Magistrate did not feel himself authorized to warrant although there was a large number of women and children in the place. The prospect was that Te Kooti would come on, and that Hakaraia would attack them in payment for the Maketu Maoris having, some time ago, destroyed his village only

a few miles off. This state of things existed till Friday, when we learned that the road to Tauranga was open; on Saturday about 50 Native men came in to protect the place. Strange to say the Sunday following had been fixed upon for opening a new weatherboard Church which the Natives have put up here. Ihaia, being very poorly, wished me to stay and assist him, which I consented to do, and, on the Sunday morning in the midst of all the war and confusion that prevailed around, I found myself surrounded by about 150 Maoris, met together for the first time in their new Church, to worship the God of all peace and to hear His Word. This building is indeed like bread which was cast upon the water long ago, and is now seen after many days. Dear brother Chapman, many years ago, contributed largely for this building. After a long time the Natives sawed a quantity of timber for it, and, in 1862, two carpenters, who had been working for me at Taupo, made a plan, and entered into a contract to build it, when fresh difficulties arose. Mr. Chapman had left, the timber was otherwise appropriated, and the thing fell through.

Yet now, in the midst of war and spiritual deadness, almost without an effort, has sprung up one of the neatest little Native Churches in the land! Surely we have proof here that it is our duty to go on and sow good seed "beside all waters," and then in prayer and faith, to leave it with the heavenly Husbandman to give the increase.

After morning service for the Natives, the Europeans also assembled for service, for which many of them afterwards expressed their thankfulness. I regret to say that Ihaia's health is very indifferent. His great wish is to see a strong European Missionary stationed on the Coast.

I returned home at the end of seven weeks rather tired, and sorry I had not been able to go through all the Taupo district. I had two horses with me, and often found it hard work, morning and evening, to forage for them without help.

My journey has left one impression on my mind, namely, that in these days of trial to the Maoris they want to see us in real earnest and not frightened out of our wits, taking refuge behind big guns and regiments of soldiers. Why should we not follow the Native troops who are now

fighting for us, as the Bishop of New Zealand followed the European troops on the Waikato campaign? There are numbers of women and children who are located at different places who require our attention. With common caution there is nothing at present to prevent a Missionary from moving about to a very great extent. In any case, there is far more work to do than we have strength for, and we ought all to be continually in our tents. Nor ought there to be any difficulty about travelling expenses.

Praying that our Heavenly Father may look down on this troubled land and yet bless the poor Maoris.

I remain,

Yours faithfully,

(*Sd.*) T. S. GRACE.

AUCKLAND,
28*th August*, 1869.

Revd. C. C. Fenn,
Sec. C.M.S.,
London.

MY DEAR FRIEND,

Your favour of June 8th I have duly received and I feel thankful for the kind consideration you have given my matters. I shall now feel more at liberty to move about as best I can in both the Matata and Taupo districts.

If all is well I purpose leaving home in a few days for the Coast, and trust, having visited Matata and other places near the Coast, to be able to penetrate into Taupo; for I have a great desire to see the Natives there. Never, perhaps, has there been a time when they stood so much in need of the sympathy and kindness of their Missionaries!

I will do all I can for the Native Teachers I wrote to you about last year, though I fear they have concluded that my proposition has fallen through. I am happy to inform you that Wiremu Turipono, who wrote the letter I sent you, came to me a few weeks ago and expressed his desire to study for Deacon's orders. As I expect to be away, I have placed him in communication with Sir W. Martin. May God grant that he may yet be a blessing to his people.

I fear the Committee has misunderstood my remarks

respecting the desirableness of a few Native Teachers or Chiefs sitting on Land Boards. My object was not to give them control of the C.M.S. funds, but to let them see that we are using the proceeds of the lands for their benefit, and to enable them to learn how they could themselves endow Schools and Churches with land; also to remove the strong prejudice that exists in their minds against us on account of the lands, which, they say, were given to us (or sold for trifles) to be sacred (tapu) for Church purposes, the residences of Missionaries and the maintenance of schools. They never contemplated that the lands would pass, or appear to pass, out of our hands, or be occupied by Europeans. I have often told them that all the proceeds are spent on the Mission work, but they want proof. As matters stand, and have stood for some years, there is a great lack of confidence, which one is often made to feel painfully, and that is most damaging to our work.

It was to remove this feeling that I mentioned the matter. In addition to this, the present close constitution of the Land Boards is anything but satisfactory.

In conclusion let me ask your prayers, and the prayers of all our friends, for our poor, backsliding Maoris. Their trials have been many, their faith small; very many have fallen; yet a goodly number have not bowed the knee to Baal.

Let us believe that God is able and willing to raise them up again.

I remain,
Yours very truly,
(*Sd.*) T. S. GRACE.

AUCKLAND,
5th August, 1870.

The Revd. C. C. Fenn,
Secy. C.M.S.,
London.

MY DEAR SIR,

With reference to your remarks relative to Missionaries' journals, it should be remembered that Missionary work cannot now be done on what are called

Missionary Stations as formerly. The whole state of things in this respect is changed ; if Missionary work is to be done at all, it can only be by travelling, and, where a Native Clergyman resides to do Native Pastoral work there, I think it is quite clear, a Missionary should not also reside.

I do not mean by this that Native Deacons are to be left without efficient superintendence and encouragement to assist them both in their spiritual and secular duties, but, by being constantly at their elbows, we destroy their individual interest and responsibility ; they become machines, and, when we stop, they stop.

With respect to Native pastoral work, examples now before my eyes teach me that, as a rule, European clergymen do not make good pastors for Natives. There is too great a gap between them ; they have not enough in common ; they cannot sufficiently enter into each other's feelings ; their circumstances, customs, tactics, difficulties, etc., are all different. On the other hand, Maori clergymen do not make good Missionaries. They need the prestige, the stamina, the disinterestedness of the stranger. I could give you striking instances on both sides, in this Mission, in proof of what I have said ; but this subject has long ago been settled in the New Testament, where God appears to have clearly indicated to each his proper work. I think the C.M.S. minute on New Zealand, on this subject, should be strictly carried out.

As matters stand at present, all round the coast, except in a few instances, there is little else than pastoral work to do for both Europeans and Maoris ; and, through living in or near to European settlements, we are very fast becoming, indeed are, the only recognized clergymen of Europeans who, if they can have our services for nothing, will not move to help themselves.

If you will take the map of New Zealand and trace the coast line from Auckland to Wellington, and mark all the European settlements that have already sprung up, and then remember (the Thames only excepted) that there is only one European clergyman (at Napier) in that long line that is not paid by the C.M.S., you will see, at once, the danger that we are in of falling away from our proper Missionary work.

You ask me, "Is it really true that the political condition of New Zealand is improving?" I feel most thankful to say that, on my late journey, I found a very great change for the better, and have a good hope that amongst the Hauhaus, who are fast coming in, we shall find our most successful work. It is most important that we should throw ourselves amongst them as they do come in and endeavour, with God's help, to lay the foundation of our Native Church more deeply and more spiritually than formerly. But where are the men to do this? It cannot be done by a journey once or twice a year to such places as the Urewera Country.

The whole country is now open except from the west side of Taupo Lake to the King Country, and I have little doubt but that on my next journey I shall be able to travel round the West side, as well as the East.

Since writing you on this subject the Hauhaus have destroyed, or nearly so, our Taupo Station, and, as there is now a good hope of being able to enter the King Country, I take these as indications that, perhaps, it may be my path of duty to go to Te Awamutu. I purpose, therefore, to try, and, as far as circumstances will allow, to act upon the King Country and Taupo from thence. Unfortunately the Mission House at Te Awamutu is let, and the road from thence to Taupo is closed, so, for the present, I must continue to visit my people at Matata and Taupo from Auckland.

Praying that God may yet look down and bless His work in this land, and that the poor erring Maoris may be led into the ways of peace; and thanking you, and the Committee, for your kind consideration of my affairs.

I remain,

Yours faithfully,

(*Sd.*) T. S. GRACE.

JOURNEY TO TAUPO *via* THE THAMES.

Novr. 8th, 1870.—Started with one of my sons and landed at the Thames at midnight; went on about two

miles to the Native village of Parawai—being so late we pitched our tent outside the village.

9*th*.—Early in the morning we made our appearance, when we were kindly received by my old friend, Hohepa Paraone. We had morning prayers in his house with 12 other Maoris. I was glad to find that Wm. Turipono, whom I saw in Auckland, fully intends to carry out his object to study for Deacon's orders. Encouraged the people to be quick and prepare an endowment for him. My remarks were well received, though they thought the revenue of the C.M.S. Lands at the Thames ought to be sufficient for the purpose. Saw many of the Natives to whom I used to minister in this place. They were full of expressions of love and kindness to Mrs. Grace and the children.

In the afternoon started up the river by boat to Ohinemuri; arrived at 10 p.m. after hard pulling. Mr. Thorpe kindly provided us with a lodging.

10*th*.—Stayed at Ohinemuri. At 11 a.m. the settlers assembled at a European house for service; saw no chance of assembling the Maoris for anything like a service.

I encountered two parties of Maoris, all Hauhaus; they were more civil than when I last passed through some months ago, and there was no sign of bitterness manifest. However, they still complain that we went with the soldiers and were parties to the burning of the house at Rangiawhia. I was glad to hear them speak in praise of our old friend, Mr. Lanfear. From their conversations it is astonishing to see how, during the war, they have watched the movements of each Missionary, and how entirely they have judged and acted upon what they thought appeared clear. Both these parties have told me that, on the 3rd month of next year, God will visit the world. It was 3 p.m. when we started. At dark we pitched our tent by the river. Alas! the mosquitoes were numerous and we had little rest.

11*th*.—Started at daybreak. I found the hills trying on my back, having just recovered from a violent attack of lumbago. Having passed the roughest part of the road by 8 a.m. we had breakfast and rested for about 2 hours; we then walked on, reaching Waihi at 5 p.m. There are not

many Maoris here. They call themselves Hauhaus, but 7 of them came to evening prayers.

12*th*.—A very wet morning. As we had pitched our tent in a hollow place we consequently found ourselves in a pool of water. Had prayers and addressed 10 of them. After breakfast had a long conversation with 5 or 6 of the principal men, when I read to them our pamphlet. Finding themselves worsted, they brought forward another complaint, which has been started up lately, namely, that we Missionaries have all forsaken them in their trouble.

In the afternoon we went on to Katikati, which place is now in the hands of Europeans, the Natives having gone to the other side of the lagoon. We pitched our tent here purposing to spend the Sunday in the neighbourhood.

13*th*. *Sunday*.—After breakfast went over to the Natives and found Hori Tupaea amongst them. I have long wished to see this man, as he is always associated in my mind with my detention at Opotiki. He had fallen into our hands as a prisoner just at the time Mr. Völkner and I left Auckland. After the murder when I was tried at their tribunal, and they decided to have me sent to Taranaki and then on to Turanga, I proposed that they should liberate me on condition that this man, Hori Tupaea, was set free. My suggestion had a great effect, and, if he could have been delivered to them promptly, I think they would have let me go. As it was, it considerably abated their fierceness, and no doubt helped to delay their dealings with me.

Whether I benefited Hori I do not know. I am sorry to find him still a Hauhau. He professes to be friendly, but is very reserved. I found myself in the midst of a very noisy party, none of whom seemed disposed to listen to the Gospel. They numbered from 60 to 80 and were all Hauhaus. Many of them were card playing; others dividing money they had received for selling gum. I tried every means in my power to get them to sit down and listen to what I had to say. They told me they were Hauhaus, and, after I had waited a long time, they listened to me for about 10 minutes, but without any apparent good effect, so I left, telling them I should visit them again at the first opportunity. I was not altogether discouraged, seeing

they were all Hauhaus, and this the first time they had seen a Missionary since the war. I had an afternoon service with 7 or 8 Europeans. Hearing that a party of Hauhaus had arrived at Katikati heads to fish, the tide being down, I walked and waded round to them, when, to my astonishment, I met an important Taupo Maori, Tahau, who belongs to Opepe, and was the chief man of this party.

He joined the war on the East Coast, was made a prisoner and sent with Te Kooti to the Chatham Islands, from whence he escaped with Te Kooti, and, if report be true, has been his chief fighting man. He has now left him and appears willing to come in. I was greatly astonished at the appearance of these Maoris (about 60 in number), for I do not remember having seen a body of Natives who looked so well and healthy, especially the women. They argued with me that their worship was the old worship taken from the Bible and Prayer Book. They gladly accepted some small prayer books and tracts. These people were far more reasonable than those I had met in the morning.

14*th*.—Started off at 5 a.m. in a boat for Tauranga. On passing Tahau's camp he sent me a letter to take to the Taupo Maoris. We had a fair wind, and reached Tauranga in about 3 hours, where, for 5 days, we were hospitably entertained by Colonel and Mrs. Moule.

Saturday, 19*th*.—Started with only two horses, and these in poor condition. Owing to the great scarcity of food that there has been, the horses are quite unfit for the journey. One horse we had to pack, so that one of us had to walk. We hoped to get a third horse in Taupo, as, on my last journey, I left one there. In the afternoon we pitched our tent at a spot on the Maketu River, where there was a little feed. As some Maoris were close by, we spent Sunday here.

Sunday, 20*th*.—Two canoes with Natives came down from the village above, and remained with us all day. Had service and much conversation, and, on the whole, was favourably impressed. These people have suffered fearfully from contact with Europeans, nor do they see their way out of it. One of the men is a very important Arawa chief. He attended our service, and after my conversation

with them said, "The Maoris will not come back to your Church because the Ministers forsook them in the war." I told him that I differed from him and felt sure, when they knew the whole truth, and how much we had suffered from both Europeans and Maoris, they would come back. He took me aside in a very confidential manner, and, pointing to the telegraph wire a short distance off, asked, "Is not this wire a sign that the Queen intends to take our country?" I was glad of the opportunity to disabuse his mind. Though he has long been in receipt of Government pay it is clear he has no confidence in the Government.

Monday.—Crossed the Maketu River and reached "Te Whare o te Wiremu," a half-way stopping place between Maketu and Rotorua. It has its name from the fact that Archn. H. Williams, when he first visited this part of the country, stopped here. While we pitched it came on to rain heavily.

Tuesday.—Heavy rain all day—confined to tent, while the poor horses were half starved.

Wednesday.—Another wet morning, but obliged to go on for the horses were starving. We divided the load of the pack horse between the horses, and proceeded on foot. On reaching the old Station at the Ngae (where we had hoped to stay) we found it let to the Government for a Telegraph Station, so, after making a little tea in the rain, we travelled on for a few miles and pitched in a sheltered place where there was a little feed for the horses. We were wet and tired, and spent a very rough evening.

Thursday.—Weather looked better. Started at 5 a.m. and travelled on for about 10 miles to the Waipa, where there was formerly a R.C. Mission Station, but which is now entirely deserted and in ruins. Here we tethered our horses and cooked our breakfast, after which we went on till sunset, when we reached the borders of the Taupo plains. Here we pitched in a nook where there is a little feed. The weather having cleared up we had a comfortable night.

Friday.—After breakfast travelled on to some hot springs, where we stayed till morning to give our horses food. The warm baths did my back much good.

Saturday.—Reached Orakei-Korako and pitched for the

Sunday. A number of our old scholars live here. They are now grown up and married. One of these, Ripeka, was very kind to us. I regret to say that the Native Teacher of this place accepted Government money and became an assessor. He became indifferent and covetous. He has since been discarded by the Government, and, having lost his standing amongst his own people, has left the district. All the people here have been in the war—some on our side, some on the side of the King. For the most part they are very indifferent to religion.

Sunday, 27*th*.—Twelve attended morning and evening service. I proposed to have a class in the evening that I might hear as many as would learn the Gospel and Collect for the day. Two did so. The others, for want of books, and, I fear, inclination, excused themselves. I met here a man who was formerly a scholar of Archn. Hadfield. He has been a Hauhau for some time, and appears to be here as a sort of a scout for the King, and to exercise a good deal of influence over this part of the Arawa tribe. I think the Arawa, who have been so pampered by the Government, are at this moment as much under the influence of the King as of the Government.

Monday, 28*th*.—Went on to Wairewarewa—found only Ihaka, the Teacher, and ten others, the main party being twelve miles off on the Waikato. I hope to see them on my return. The whole party is suffering much from want of food, as there was little or no planting done last year. We assembled in the evening for prayers and afterwards had a class for instruction.

Tuesday.—Heavy rain all day. Had morning and evening service with addresses. At midday they assembled for school. I have been trying to show them that true religion must have its place in the heart ; that if not they cannot hope to be able to withstand the temptations of the world, etc.

Travelled on to Oruanui, where we found only a few Maoris ; most of them were working on the road between this and the Lake. Finding that a party of Maoris from the West side of the Lake had gone to a place called Whangamata, a nice bay on the N.E. corner of the Lake, we left the road and struck in for it. It is some 12 years since I have

been over this piece of country—consequently we had much difficulty in finding the way. It is astonishing how the swamps have increased since that time. It was nearly dark when we reached Whangamata, where we were received most kindly by the Natives, about 30 in number.

The old people had their tangi. These Maoris are the remnant of the village of Waihaha, situated amongst the high rocks on the West side. I have not seen them since the war began ; the road on each side being in the hands of the Hauhaus, it was impossible to visit them.

Two good old Teachers had charge of them up to the time of the war. In 1865 one, named Manahi, died of fever. Fever took off many at this time. The other, Te Haena, was killed at the taking of Orakau, whither he had accompanied his people as Teacher. They said he had no gun. They had no food to give us, but they pitched our tent and gathered fern for our beds, while my son went off to a distance with the horses. In the evening they gathered round my fire for prayers, after which we conversed till late. I was struck with the way they talked of their friends who have been taken since I last saw them. When I enquired for one they would say, " He died in the faith " ; of another, " He died in the war."

Thursday.—At early service I addressed them on the words, " I will arise and go to my Father."

They were concerned that they had nothing to give us to eat. One old woman thought we would eat a piece of beef ; another thought we would not. We were, however, very glad to accept a little. One of them came with us to show us a short cut over the hills. I was pleased with these people, who seem to be in the position of those who say, " Who will show us any good ? " They have all been in the war, but have had less contact with the Europeans than many others. They are all well disposed. On arriving at the point where our guide showed us the short cut over the hills, we sat down and had breakfast, quite prepared to eat the beef even had it been less delicate. At 2 p.m. we reached the road party, consisting of from 100 to 150, who received us kindly. In the evening about half of them attended service. All of these Maoris have suffered by the war and contact with Europeans. I

preached to them "Repentance towards God and faith towards our Lord, Jesus Christ."

Friday.—Knowing that a large body of our Taupo Natives was on the road, about 35 miles from Napier, we determined to go on to them. Crossed the Waikato at Tapuaeharuru, where the river leaves the Lake. Went on a few miles to a spot on the margin of the lake where there is much warm water, and where the ground is warm, and there is feed for the horses. As heavy rain seemed near we lost no time in pitching for the night. We found out our mistake too late—the ground was full of fleas and we suffered terribly. However, it was raining hard, and we had to endure till the morning! One consolation was the horses did well.

Saturday.—Travelled on to Opepe, where we had some food, after which we went on to Rangitaiki. We rode and walked by turns, and my son now began to feel fatigued. We had hoped to get our third horse not far from here; but, as the people were on the road near Napier, it was useless to try to catch it ourselves, so we trudged on. When we reached the crossing of the Rangitaiki river we found Europeans putting up a bridge. Here we pitched our tent, had a nice service with the men, and spent a pleasant night.

Sunday.—Left our baggage here and rode to Runanga where there is a post of 45 men. The officer in command showed us every attention, and the men expressed satisfaction at seeing a clergyman. As I could not reach any Natives, and the day being wet, I told them I should be glad to have service with them. Amongst them were many well-connected men. I left them to make their own arrangements for the services. We had a full morning service; nearly all the men attended. In the afternoon a few of the leading men told me they would gladly contribute towards the salary of a travelling clergyman. They thought the other posts along the line would do so too. It was arranged that they should have a meeting amongst themselves and let me know the result on my return. I was surprised to find they had chosen the hymns and wished to be allowed to sing the chants. We had quite a well-conducted evening service.

Although this is the 4th of December, it is one of the coldest days I remember. Wind, rain and hail have been the order of the day.

Monday, Decr. 5th.—Reached Tarawera, where there is another military post. These people had heard I was on the road and expected a service. In the evening 25 assembled.

Tuesday, Decr. 6th.—Went on to Harota, the nearest post to Napier, where I found 100 of our old people forming a road of about 6 miles, the greater part of it being through a dense forest of very large and hard timber. They seemed very discouraged, and complained that the money they were to receive would not pay for the food they had to buy. We remained here until the following Monday. A great change for the worse has taken place amongst these Maoris. The Canteen and the immorality of the Europeans are doing their work. I assembled them morning and evening, but many failed to attend. I also embraced every opportunity to speak to them, both individually and collectively. Two men expressed their willingness to hold morning and evening prayers. I can only pray God to deliver them in this their hour of temptation.

I had a service with the Europeans, to whom I spoke very plainly. One man had shot himself the day before I arrived from the effects of drink—nor was he the first.

Monday.—Started back, and, on reaching Tarawera, held another service with the Europeans, after which they told me they thought all the Protestants would contribute towards the services of a travelling Clergyman. In the evening we rode on a few miles to the camp of some Natives we had not seen on our way down. Thirty men were here. There were others, but we could not reach them on horseback.

Tuesday.—Had morning and evening service and baptized a child. All these people had been in arms against us. In the evening we reached the Runanga post. Here they told me they had held a meeting, and had obtained subscriptions to the amount of £23, with a prospect of more. They wished me to communicate with the Bishop

of Waiapu after having ascertained what the men at Opepe were willing to do.

Went on to Rangitaiki, where we had left our baggage, and pitched. Here, Enoka, one of my old Native lads, was awaiting us. I had arranged with him to be here that he might accompany us to Patehe to help us catch our horse.

Wednesday.—Arrived at Patehe in the afternoon. The horse we left here last winter, on account of its miserable condition, is now looking splendid. Enoka having caught 3 fine eels, which he roasted Maori fashion, we made a good supper. It took us the whole of next day to catch our horse! At one time we thought we should have to give it up.

Friday.—Enoka returned to his road making, and we rode on to the South end of the Lake and to Pukawa.

Saturday.—Reached Tokaanu where we found 100 Maoris, chiefly Hauhaus. Most of the Protestants are still away at the Whanganui River. Nearly all of the people were very indifferent to religion and seemed dissatisfied. Some were kind. Though short of food, one woman found us a few new potatoes; another some fish; another roasted and beat fern root for us. I had morning and evening service and much conversation with about 30 of them.

Monday.—We rode on to Pukawa, where we stayed till Thursday. We found the place greatly overgrown, and spent the time in clearing and gathering the dry fern, so as to prevent fire. There was plenty to do, for, besides clearing, we collected a large quantity of timber—the wreck of the out-buildings—that was scattered about, all of which will be useful in the event of our return to Taupo.

Thursday.—Returned to Tokaanu. Aperahama, an important man, and Roka the wife of a good man (a Teacher who died of the fever), together with others said, when things were settled, we must return. They sent many kind messages to Mrs. Grace. However, there is a cloud hanging over these people. They are chiefly responsible for the appropriation of the plunder, and are afraid of the Government calling upon them to make it good. Some time ago they were willing to do this; now they wish to evade their duty.

Friday.—Travelled down to the North end of Lake and spent Christmas Day (Sunday) in visiting first the Maoris and Europeans at Tapuaeharuru, and then in riding on to Opepe. After service I returned very tired to my tent where I had left my son. We spent the day alone with very little to eat, for the keeper of the Canteen Store refused last night to sell us anything. At Opepe the Officer commanding informed me that they would be glad to join the other Military Posts in subscribing for a travelling clergyman. He kindly procured me a piece of beef, with which I rode off as fast as I could to my tent, 11 miles distant, arriving a little before dark. We made as good a supper as we could from beef, a few biscuits and tea.

Monday.—We returned, re-crossed the Waikato River and came up to the road party we had seen here before. Met Te Poihipi and other important men, who treated us very kindly. Spent the whole of the next day with them. Had much conversation with a party of Hauhaus visiting here. They took letters for me to some old friends I had not seen for 8 years. Te Poihipi and Te Reweti are very urgent for us to return. Their cry is, "We have no one to guide us, and our women and children are all going wrong." When I reminded Te Poihipi that he himself increased the evil by his bad example and drunkenness, he replied, "We cannot resist the temptation when it is before us." They wrote letters to Mrs. Grace to return.

Wednesday.—The weather looked doubtful. Te Reweti came to us and said, "If it comes on to rain go to my place at Te Puna. There is no one there, but you will find plenty of cherries and new potatoes." He knew we were nearly out of food. Sure enough it did come on to rain, and rained very heavily during the next day. Having accepted his kindness we made ourselves as comfortable as possible amongst wild cherries and new potatoes. After visiting the various villages at the North of Taupo we travelled homewards to Tauranga. There being no vessel at Tauranga we resolved to proceed to Auckland by the same way we came, namely, by Katikati and Ohinemuri.

January 14/71.—The European in the boat did not know the Channels in the mud flats, consequently he ran us on to the flats, and we all three had to take off our boots

and trousers and drag the boat for a couple of hours. This detained us so much that we did not arrive at Katikati till 3 in the morning. Here we rested till the tide was low, when we walked on to Waihi (a distance of 6 miles), which place we reached just as the Natives were beginning to move. There was a large body of Maoris here. We pitched our tent and rested, for we were tired. I went out and found they were all Hauhaus. They began in a very noisy way to abuse all Missionaries, but Bishop Selwyn in particular. They all poured out the vials of their wrath against me till they were weary. I then went into a house and read them our pamphlet, showing them the testimony of Maoris whom Bishop Selwyn had saved from being shot. This quieted some of them a little. I begged of them to make further enquiries themselves. I gave notice that I would have prayers for all who wished to come, and had the bell rung. About 20 seated themselves round where I was standing. After prayers I preached to them as to lost sheep who had gone astray, endeavouring to show them their sin and God's love. A woman cooked us some potatoes and cockles, which were very acceptable. In the afternoon they were much quieter; some of them went off to Katikati with potatoes. When I reminded them that it was Sunday they replied, "We are Hauhaus!" However, the afternoon service was as well attended as the morning, and, strange to say, in the evening an old man asked me to have evening prayers with them. This man had stayed about my hut all day and behaved as he would have done 15 or 20 years ago. I felt tired in the evening, not having had any rest the night before. My reception in the early part of the day had not been very agreeable, yet I could not lie down without feeling it had been a day well spent.

Monday.—Having a hard day's walk before us we proposed to start at dawn. While we were taking down our tent the old man and two or three others came, expecting to have morning prayers, for which I was glad. After prayers we walked on to Ohinemuri and thence travelled to Auckland by water, reaching home on the 20th of January.

(*Sd.*) T. S. GRACE.

JOURNAL OF THE REVD. T. S. GRACE.

May 1st, 1871.—Left Auckland sorry that I could not take one of my sons with me, particularly as it is a winter's journey.

From Tauranga I sent on my baggage to Maketu and stayed at Tauranga to get up my horses.

Monday, 8th.—Left Tauranga with two horses, weather unsettled.

Tuesday, 9th.—Made up my packs of supplies, consisting of biscuit, tea, sugar and a few necessaries, also blankets, tent and clothes. The horses gave me much trouble, for the pack-horse would not lead well ; consequently we made little progress. As it came on to blow and rain I pitched beside a swamp under the shelter of a flax bush. I had considerable trouble in finding sticks for tent poles, and still more difficulty in getting anything dry with which to make a fire ; however, I succeeded in cooking my supper in spite of the rain, and spent a tolerably comfortable night. Rose at daybreak and looked after my horses. After breakfast changed the horses, putting the packs on the one I rode yesterday, and started at 9 a.m. Travelled at a slow pace and reached Rotoiti, where we have to swim the horses over the ferry. Exchanged some biscuits for potatoes with the Natives who put me over the ferry, and then gave the horses a feed. The woman seemed to repent giving me the potatoes when she saw me give some of them to my horses. She thought it great waste. Went on to Rotorua and stopped at a village off the road where I found between 40 and 50 Natives. I had scarcely pitched when a very heavy hail-storm came on. I quite expected my tent to be blown down.

Had evening prayers with those who would join me—about 15. I spent 2 hours with them, and had much conversation. I trust my words made some impression.

Friday.—Had morning prayer with another party and addressed them. After breakfast started, and, turning off for the new road to Taupo by " Te niho o te kiore," made for Parekarangi, a village on the skirts of a forest, and situated on a hill. The Chief was obliging and took me to an unfinished house, which he said he had built for

strangers. It was a very cold place, with its sides full of large, open spaces. I pitched my tent in it, and so made it fairly comfortable. Visited their large Wharepuni (warm house), which was heated to about 110°. Had evening prayers with Manihera and his wife and six others. Formed them into a class for instruction. I could not call it a Bible Class, for we had no books. They had not quite forgotten the Catechism. "Our duty towards God" supplied me with all that was necessary to show them that the great tie between God and man is love; that God's heart is full of love; that our hearts must be full of love for Him, and that then, and not till then, can we be happy. After enduring the heat for about two hours I left them for my own quarters, which were very cold, for it was freezing hard.

Saturday.—A beautiful morning—the whole country covered with frost. Had morning prayers with 10, and then went to look after my horses, which were half-a-mile off. Found them looking so miserable that I resolved to stay over Sunday. Spent part of the time in going about and talking to the different parties of Natives in the houses. Many of them were Hauhaus; the others sadly given to card-playing. I had noticed a line of flax stretched tightly from one end of the village to the other, some 200 or 300 yards. One end of it terminated in a house where a man was telegraphing to the other end. They had it so arranged that the vibration was quite distinct, and, by means of a little code, they answered themselves. In the evening after prayers I had a long conversation with Manihera. His whole soul seems to be taken up with the world and worldly things. I had also a long talk with another man, who formerly used to be a Teacher. They seem to be quite conscious that they are not living as they should do. The loss of Native Teachers is deeply felt, and the difficulty to find other suitable ones is very great. Wherever I have met with any who appear to be seriously disposed, I have impressed upon them the desirability of having family prayers, and not to abandon worship because no Native Teacher is available.

Sunday.—Had early morning prayers, service in the forenoon and a small class of children in the afternoon.

The attendance was as good as I could expect—about one-third of the whole. Most of the others were Hauhaus or Romanists.

Monday.—Started. I have never before travelled over this piece of Country. The new road has been pegged out, but is not yet made. Travelled on at a slow rate till noon, when my pack-horse got bogged; after getting her out, she was so troublesome and frightened that I had to put the packs on the other horse. Still, I did not get on well, for the other horse would not lead. At length I came to a small river. The ford was approached down a steep bank, with a bog immediately before entering the water. The ford itself was over a rough broken ledge of rock, above a fall of water about 3 feet. With great trouble I got my horse into the water; but, when in the middle of the river, the pack-horse refused to follow, and went down into the mud. I pulled the rope by which I led it; but, instead of coming on, it gave a sudden jerk back causing the horse I rode to lose its footing on the rock and tumble down the fall. I slipped off, but, in a moment, found myself at the bottom of the fall with the horse below me. The poor thing bled very much at the nose and mouth. I got out as quickly as possible, forded the river, and led the other horse over. I was drenched, and my clothes badly torn, but not conscious of any further harm. It was with great difficulty I could get the horses on. They are always nervous on a new road, especially if they have met with any disasters. I pitched my tent in a suitable spot.

I was wet and cold and the clouds were gathering so thickly that every moment I expected a storm of rain or hail. I never remember feeling the sensation of loneliness more than on this occasion. I was on a road I had never passed before, and had not seen a living being since I left the village in the morning.

The horses were soon relieved of their packs and tethered a few hundred yards off. Next I had to search for tent-sticks and, after a good deal of trouble, found some rorari—the flower-stalks of the flax plant. Being dry they have no strength, but, by tying 2 or 3 together, I often manage with them when sheltered from the wind.

Having found some dry, rotten wood, in less than an

hour and a half my tent was pitched and I was sitting before a good fire, wrapped in a blanket and enjoying some tea. The weather cleared.

Tuesday.—After breakfast, was ready for a start. I found I had hurt my right knee in the accident at the fall. Reached the Waikato at " Te niho o te kiore " (the tooth of the rat) in about an hour. Here I met some of my old friends keeping the ferry. They are the first people belonging to Taupo on this road. Paul, the principal man, was formerly a monitor. He, with all the people of these parts, supported the King and went to the war. Many of them were at the battle of Orakau. Paul was very kind. He put me and my horses over and required no payment, as he said I was a minister. I was pleased at this, seeing that it is the small sums they get for the ferry that has brought them here. Paul showed me three wounds that he had received in the war. These people have come in since I was here last. Forty of them are engaged a little further on in making the road from this place to Taupo. I went in search of the road-making party, and, after an hour's walk, came up to them. They all received me as an old friend, Hauhaus and Kingites though they have been, and still are, in their hearts. They told me that their camping-place was a little further on, and invited me to go there and stop. This I did, and found there a few women, one being the wife of the present Chief, Hitere ; and another his sister. I don't think I have met a nicer Maori family than Hitere's—father, brother, sister and himself. His brother was a remarkably shrewd, clever, well-meaning man, who, with his father, fell at the battle of Orakau. His sister was also in this fight, and was shot through both hands, one arm and both sides, yet she laughed and was merry as could be. Hitere went with the party to Orakau, as Chaplain, and they tell me he never handled a gun. The people say they had prayers three times a day, and that Hitere's prayers saved him. He was not so much as wounded. Towards evening the whole party came into camp. Their tents and huts being so scattered it was impossible to visit them all. After their evening meal a fire was made in front of my tent and about 25 of them assembled for prayers. I addressed them, and

was pleased with their behaviour and remarks. They all appear to be well disposed, especially Hitere, who seems to be doing all he can to promote peace.

Wednesday.—The whole party was about to move to another part of the road ; but for this I should have stayed with them for a day or two. About 12 came to morning prayers.

I had a good deal of conversation with several of them. They complain that the Government work is very hard and that all the money is consumed in food. Got up my horses and went on. In a short time I came to where they had cut the road along the side of a great hill for about a mile and a quarter. It is the greatest cutting I have seen in this Country. The European who had charge of the work told me the Maoris had done their work well and were underpaid.

This piece of work ought to silence the foolish talking of the many who say " The Maoris are lazy ! " I know by experience that this accusation is false. As this road led up to the high tableland, it became very cold. Reached Oruanui about 4 p.m., but found only a few Natives here, the rest being at work on a piece of road between the South-East of Taupo and Napier. The principal man here is the son of a chief and an old schoolboy of mine. He showed me some attention, but his father and his people have, of late years, given way to drink.

Stayed here over Thursday and then went on to Tapuaeharuru. Here, too, there were not many Maoris, most of them being on the roads.

Friday.—A cheerless, dark day, but, there being no food for the horses, and nearly all the Maoris being a two-days' journey distant, I resolved to push on and spend Sunday with the first road party. Swam horses over river and rode on to Opepe. By this time the weather indicated that we were likely to have two or three days' storm and rain. The Major in charge of the post showed me every hospitality, and had my horses put into the paddock.

Saturday.—Heavy rain and very cold. Obliged to stay.

Sunday, 21*st.*—Had two services with the Constabulary, and arranged with the military surgeon, who is the son of a

clergyman in Cornwall, to act as lay-reader. I gave notice to the men that, in future, there would be a Sunday morning service whenever the Doctor was there. The men told me that they found it a great privation to have no Sunday service of any kind. One man told me they did not know the Sabbath; another that he had seen men go out of their minds from the monotony of the place! In order to relieve the monotony, at some of the posts they are turning Sunday into a day for games and sport. Even now the worst Natives compare favourably with these Europeans, nor is it to be wondered at, when we reprove the Maoris for their sins, that they so often say to us, "Go to your own people and reprove them!" and again, "You Europeans have made us what we are!"

Monday.—A very cold and wet day. The Major and Doctor would not hear of my going on.

Tuesday, 23*rd*.—Started with only one horse, leaving the other to recruit till my return. Rode down the line towards Napier. Stayed at the next post, Runanga. Found the men camped a few miles out and working on the road. Arranged to hold a service with them on my return.

Wednesday.—Reached the first road party of Maoris at 3 p.m. Amongst this party were many whom I have not seen since before the war. They received me most kindly, especially one man and his wife who formerly lived with us at Pukawa. The poor woman, out of her small store of flour, which they buy at 6*d*. a lb., made me some cakes for my tea while I hurried and pitched my tent. The young people of this party are, for the most part, greatly dissipated. Several young fellows returned drunk from the Canteen, about 3 miles off. Thirty assembled for evening service. I addressed them and spent the rest of the evening with different parties in their huts. During the night we had a tremendous storm of thunder and rain, some of the Natives being flooded in their miserable huts. My little tent, contrary to my expectations, weathered the storm.

Thursday.—Arranged to spend a day or two with this party on my return, when they would be in a better camping-place.

Travelled on to the Tarawera post. From this place I sent on my baggage by my old friend, Rawiri, who was our Native School Master at Pukawa. Rawiri is now the head man of the other road party, and I have been thankful to find that all the officers on this part of the line speak in the highest terms of him, and of the way in which he and his party have done their work. I stayed at this post to have service with the men.

Friday, 26*th*.—Went on to Rawiri at the Harota. Passed over 4 miles of the road they had finished. I am astonished at the heaviness of the work, and the way in which they have executed it. There has not been such another piece of work done on the line between Napier and Auckland! This place is only 35 miles from Napier. Reached here at noon and spent the whole of Saturday and part of Sunday. I found myself surrounded by a large number of Maoris who formerly lived with us. Many of the women had gone some 35 miles over very rough country to get potatoes. At the European post, which is at a short distance from the camp of the Natives, great dissipation has been going on. Some 150 people are here. The remuneration they get will not more than half feed them. Until the women come back they have no potatoes. All the food I have seen during the 2 days I have been here is bread and tea, for both morning and evening meal—and that is not half the quantity sufficient for men who are working hard!

One of my old boys, named Enoka, managed the commissariat of this large party. A European had set up a store in the Camp and had given the charge of it to this young man. The people were subdivided into small parties of from 10 to 20, and, to each of these parties, Enoka served out rations of flour, sugar, and also kept all the rather intricate accounts both for the Europeans and Natives. Every one seemed to have perfect confidence in him. I was quite surprised at the correctness and ability with which he kept the accounts. I watched them for a good part of Saturday while they were at work—and with much astonishment. How men could labour for any length of time on such food, I do not know! We had a most singular and glorious sight the first morning I was here. The camp is on a high hill. The sun rose

clear and beautiful, and everything wore a mantle of hoar frost. The whole country a little below us was covered with half-transparent clouds of fleecy white, to which the sun's rays seemed to give a gentle motion, while, out of this sea of clouds, there stood up, in every direction and in every form, pinnacles of hills and forest clothed in varied tints of green! How beautiful are all the works of God! I had much conversation with these people during my stay. They say that, when their contract is completed, they intend to return to Taupo Lake and rebuild the village of Tauranga (Taupo) and set up the Church there. I have advised them to plant plenty of food next Spring. An average attendance of 30 attended at morning and evening service. On Sunday, I had morning service with the Natives, and an afternoon service with the troops at Tarawera, after which I went on to the other party of Natives at a distance of 3 miles, but arrived too late to hold service with them.

Monday.—Spent the day at this Camp. Baptized several children. As the camp is scattered I had service both morning and evening in two different places. The head men all spoke feelingly as to the state of things that now exists amongst them. They fully see the great evil of drunkenness. They all use the same arguments, and nearly the same words, namely, "It is you only, you Europeans, who bring the drink and all its consequences! Why bring it to tempt us and then find fault with us for using it? The Pakeha is worse than we are!" Such arguments have caused me in my preaching to lay greater stress on their being willing and able to forsake the pomp and vanities of the world, and to remind them that we have never preached that Europeans are all good men, whose examples they are to follow; but, on the contrary, that the world and its ways are wicked everywhere, whether amongst us or themselves. I feel convinced, if, in the good providence of God, the Church is restored in this land, that we must have Church membership and try to make some distinction between those who seem to be Christians and those who do not, and insist upon Church members breaking away from the mass, by not conforming to all their doings.

It was lamentable here to see them feeding their children

on bad flour. I watched one poor woman making bread for her little ones. Out of a small dish of flour she picked out, in my presence, a basinful of lumps of rotten flour, not fit for pigs! When I warned her that her children would all be ill, she replied, "What are we to do? They will not take it back, and they charge us £2 a bag for it!" In the evening a number of important men sat down by the tent, amongst them being some of our old Pukawa people. When they had made a nice fire they cleared a spot for me. I could perceive something was coming! They were all very quiet, and clearly understood one another. At length, pointing to the place prepared for me, they said, "Sit down here." When all were silent one man, in the most impressive manner, addressed me thus, "Now, Te Kerehi, tell us the whole truth, and hide nothing from us!" I said, "What is it you want me to hear?" "We have heard," he went on, "that when these roads are finished the Pakeha intends to send soldiers through the country to destroy all the Maoris, both Kingites and Friendlies! What we want to know from you is, is it true? Tell us the truth!" I make it a point to avoid all such matters, as much as possible. In this case it was quite clear to me that, to have avoided a direct answer, or to have expressed any uncertainty or want of knowledge in the matter, would have been taken by them as a confirmation of the report. I told them that I did not believe a word of the report, and that I knew from a member of the Government, whom I had seen in Auckland, that they wished the war to come to an end, and for the Natives to live in peace. They all seemed much relieved by what I said, and a cloud seemed to pass from many a brow. There were, I believe, amongst these Maoris men, who, within the last two or three months, had had intercourse with both the King and Te Kooti, and probably it was to satisfy their fears that I was thus questioned. I spent the next day with them, and left praying that my labours may not have been in vain. Had service with the Europeans at Runanga on my return. They expressed to me their disappointment at a letter they had received from the Bishop of Waiapu in reply to a letter and a subscription list which I had forwarded to him for them, asking for the visits of

a clergyman. The Bishop had told them he could do nothing, but thought that a schoolmaster might meet the case. The people here, for the most part, are educated men, amongst them being the sons of several English and Scotch clergymen. Along the line they go by the name of " The broken-down swells." To relieve the monotony of their life they have erected a very nice little building, furnished in truly artistic style, adorned with appropriate Latin mottoes and supplied with all the leading English periodicals and newspapers of the day, both Colonial and foreign. The idea of transferring the instruction of these men to some half, or quarter, educated Schoolmaster seemed so ridiculous that I could not help smiling when they showed me the letter. They concluded that things must remain as they were. They showed a willingness to avail themselves of the services of Dr. Gibbs of Opepe whenever he could put in a Sunday with them.

I expressed a hope that, perhaps, one of their number would undertake to read prayers on a Sunday. Two days after I spent the night with a small road party of Europeans, and had a little service with them. They were very hospitable. If the Aboriginal Protection Society means anything by the name it has taken, I do not think there could possibly be a more legitimate field of labour open to them, and one which would promise so much success, than the one that lies open to them here in New Zealand ! One or two agents, if they were the right sort of men, would, I believe, with God's blessing, place the remnant of this race beyond the reach or fear of extermination.

Returned to the Coast by the old river and saw various parties of Maoris. One party, I was glad to see, had sufficient food. They had planted a good many potatoes, and were now enjoying them. I advised them to be careful and not to neglect their food. One man said, " We have not been working on the roads, nor have we been amongst the Pakehas, yet we are better off than those who have been working for money ! " This man spoke the truth. Such is the state of things at this moment, that, if a Native will work for a month or two in the year, plant plenty of food and rear a few pigs to sell for blankets, he may smoke

his pipe for the rest of the year and know, while so doing, that he and his wife and children are much better off than those Maoris who work on the roads in all weathers, and during the whole year. There never was a greater libel than to represent the Natives of New Zealand as an idle race! I believe, with proper encouragement, they would rather overwork than otherwise!

Nothing further occurred during the journey that requires notice, except that the slight injury to my knee began to give me some trouble. I reached Auckland, July 2nd, and found my family all well.

(*Sd.*) T. S. GRACE.

JOURNAL OF THE REVD. T. S. GRACE.

(October 28th, 1871.)

Saturday.—"Can any good come out of Nazareth?" I said to myself as I came in sight of Ohinemutu. "I will not stop, but just have a peep at them, speak a few words to them, and then go on to Parekarangi for Sunday." On entering the village I found about 30 Maoris standing and sitting about the warm bath. On dismounting I was received rather kindly. The young Chief said, "Will you stop over Sunday?" When I told him that I proposed going on to Parekarangi, where I understood there were many Natives, he said, "You will not find many there." Another, however, advised me to "go on!" that there were a number of Maoris there. This was evidently said ironically and served as a text for many complaints. They said, "You Ministers have forsaken us! We seldom see a Minister; when one does come, he rings the bell, has prayers for an hour, and then either shuts himself up in a house, or goes on. This is not the kind of thing we want! Rather, let us have Maori Ministers. They sit down and talk and eat with us, and are one of ourselves!" They then went into all the complaints of the Kingites and Hauhaus against the Bishop and Ministers for going into the war, and about the way in which we had come to get their land, etc. There was much in the conversation to show that they felt themselves neglected, and, though I

made the best defence I could, I was obliged to be silent when they gave me facts and dates as to the number and nature of the visits they had had. During the whole of the war they have been open to visitation. I felt it a duty to change my mind. The weather looked threatening. The Chief said again, " You had better stay." I answered, " I will do so," and they seemed pleased.

I told them that I should expect to see them all at service. Immediately my horse was given into the charge of a boy who was to look after it until Monday. Pererika took charge of my baggage and, at his request, I followed him into the large, well-kept " whare puni " (warm house). He took out a box and placed on the floor three of the finest sleeping-mats I have ever seen, and quite new. On these he put two large, new blankets and a splendid opossum rug, and a pillow. In the meantime his wife, a kind motherly woman, had begun to prepare me some food. Their hospitality was carried out in a very respectful manner, and the poor woman wished to do me still more honour. She took some preserved meat out of a " taha " (Native gourd). The pork she put aside that it might be eaten with the potatoes ; the fat she put into a frying-pan, and fried some cakes made of flour and water.

The pork fat was so strong that it nearly took away my breath ! In due time the repast was set before me and I sat down with a determination to do my very best, and am bound to say that the anticipated difficulty of eating it was worse than the reality. I had had a very light early breakfast and was quite prepared for something. The potatoes looked nice, the plates and cups were clean, and I made a hearty dinner. The meal over, some freshly cut rushes were neatly laid on the floor, and the house looked tidy and clean. The good woman spent the rest of the afternoon in making some cakes for Sunday. A little before dark a bell was rung for prayers and the house was filled.

I read the 1st Psalm and commented on it, applying it by showing how many Maoris, Friendly and hostile, had been walking in the counsel of the ungodly, by reminding them of the inevitable consequences of continuing so to do, and finally by exhorting them to return to Jesus, The Good Shepherd. After service many stayed behind in the house

and expressed their approval of what I had said. During the evening I had much conversation with them.

It grew late and there were still many men and women, young and old, in the house. To my great relief, at about 10 p.m., Pererika said he thought it time for them to go, and, saying good-night, left a boy of about 12 years old with me, in case I needed anything during the night.

Sunday.—Had early morning prayers, and, in the forenoon, service with 15 adults and a number of young people. Preached to them from, " I will arise and go to my Father, etc.," and endeavoured to show them the kindness of our Heavenly Father to the prodigal. They were very attentive. Amongst those who remained in the house during the day was the old Chief, who first went to the Bay of Islands to seek for a Missionary. He related his voyage and all the events that took place at the Bay, and how dear brother Chapman came to them. Strange to say this old man has never been baptized. In the afternoon the conversation ran off into the war and other topics. I reminded them that their conversation should be suitable to the day. One talkative fellow, a stranger from the Bay of Islands, commenced in a rambling way to state how a great " tohunga " (priest) was able by the power of his incantations and prayers to kill men, clearly showing that he himself had not given up this old faith. This gave me the opportunity I wanted. I showed them that, when a man lost the knowledge of the true God, he soon began to imagine all sorts of gods and his heart became dark ; that God alone retained the power of life and death in His hands ; that not a sparrow, nor a hair of the head, could fall to the ground without His will, and that it was not in the power of any priest or evil spirit to kill us. I told them I had seen men pine away under the influence of what they were pleased to call " makutu " (witchcraft), but this was owing to their belief in it.

I advised them to begin afresh and to form a Church Committee, and then to collect for one or two Native Teachers, telling them at the same time that we might, perhaps, be able to add a little from the proceeds of land at Tauranga and other places. The mention of getting practical help from the proceeds of Missionary lands astonished them. I said, " You have all been abusing us

for taking your lands for trifles—listen to what I have to say! The only lands you have that are likely to do you people any good are the lands that we have purchased from you for Church purposes. You sell your lands for drink which kills many of you, whereas these lands that were sold to us, are now being carefully managed, and ere long the return will be considerable." I referred especially to Tauranga. I felt for the first time that, in regard to this matter, I was believed.

It was not without good reason that I first named this subject some years ago. Maoris have been told by Europeans that we coveted their land; appearances have all been against us. We ought to have avoided "the appearance of evil." They promised to have a meeting about Christmas to see what could be done. This is the first time I have stayed at this village. I have always regarded it as a place in which drunkenness and irreligion were rife.

Monday.—Arrived at Parekarangi; did not find many Natives, but before evening Manihera and some others arrived. The last time I saw these people was in March, 1862, when travelling between Waikato and Taupo. The chief man of the party is Hakopa, who used to be one of the best disposed and kindest Natives I knew. It was always a pleasure to visit his village. Hakopa received me very kindly, and told me he had received a letter and some little Native books which I had sent to him from Cambridge.

I asked when I was to come and see them again. "By and by," he replied. When I told him that I was sorry they had become Hauhaus he said with much emphasis, "It was you who made us Hauhaus!" Hauhau or not, Hakopa came to service while I stayed at this place, and I should not be alarmed to be alone with him and his people!

Thursday.—Came to an outpost of Native troops, 15 in number, at Horohoro, where I pitched for the night. These people are here to intercept Te Kooti, should he try to cross to Waikato. The Government might as well try to stop a pirate vessel from crossing the Atlantic by placing 6 or 8 sticks between England and America! There are about 16 of these posts placed 10 or 15 miles apart. In every case the force is ridiculously small, and the nature of the Country such that whole armies might pass between them

without being observed; besides which, I have found, almost everywhere amongst the Natives employed, the greatest sympathy for Te Kooti. On my arrival 8 of the 15 men left, as they were without food. Of those remaining only one came to evening prayers. They said they were Hauhaus, but gave me as much food as they could spare.

Friday.—Went on in the morning and passed the place where I hurt my knee on my last journey. It is indeed an awkward place, but, having only one horse, I did not find so much difficulty in passing it. Arrived at my old crossing-place at noon; pitched here to await my son who was to follow me from Tauranga with supplies, and accompany me for the rest of the journey. Made myself as comfortable as I could with little food. I was feeling very lonely, and, as it was nearly dark, was about to settle for the night, when I heard a great shout and a plunge in the river, and, before I could unfasten my tent, some one was outside. There were two men. I said, "What is the matter?" They said that they had come from Te Niho o te Kiore, for Perenara had heard I was without food and had sent me a little. They gave me a bag with about 2 lbs. of biscuits in it, a pannikin of sugar and a little coffee, assuring me at the same time that they much regretted they could not give me more, but that they were all very short of food.

I wished them to thank Perenara, and to inform him that I proposed to spend Sunday with his party. It now being quite dark the men recrossed the river and returned.

Sunday.—Went over the river in the morning and found 50 Natives, 35 of whom were from the military post. Perenara, who was in command, received me very kindly. Many of these people were Hauhaus who had lately come in. They took me to a house of accommodation, which they have lately built, where it was arranged I should hold service.

Forty came to morning prayers. We had only 2 Prayer Books for the whole party. There is now a great call for Prayer Books. In the afternoon they presented 2 children to be baptized.

During the day I had much conversation with Perenara and others. Although they are at present in a very disorganized state as far as religious services are concerned,

the bitterness, which has existed amongst the Hauhaus, is fast dying out.

The tone now is not so much to denounce us as to excuse themselves. Some of these Maoris told me that the Europeans had been the cause of all the murders that had been committed. I find that most of the Friendlies and Hauhaus excuse Te Kooti. They maintain that he was unjustly sent to the Chatham Isles and his lands taken from him, also that, when he returned and wished to go quietly to the Waikato, he was attacked by us on all sides and forced to fight, and that all the people he had killed were killed on the " takiwa " (fighting ground).

It is singular that men holding such opinions should be put on pay and sent to capture Te Kooti ! It will be a happy day when peace is proclaimed. The Maoris are tired of war ; it keeps them unsettled ; yet they are not tired of receiving soldiers' pay. So long as they are called off for military service they cannot pursue quiet industry. They entertained me to the best of their ability. Their allowance is 1½ lb. of biscuit per day and ¼ lb. of dark sugar. They do not appear to have any potatoes. They would not allow me to return to my tent in the evening. They said if Te Kooti came and found me there they would be held responsible. I returned next morning, when two-thirds of the picket went with me. On arriving at my tent I found my son had not yet come up. The Maoris said they would keep me company till the middle of the afternoon, and then proceed to their outpost 8 miles off. I proposed to them that in the meantime we should improve the time by having a class. As they had no books I went on with the questions of the Catechism till we came to our duty to God. I was surprised they remembered the questions and answers so well. Our duty to God I made a subject for questioning. I trust they saw that religion must have its seat in the heart. As we were drawing to a close the sentinel on the hill called out, " A man in sight ! " They asked, " How many horses ? " Answer, " Two." " Is one light coloured ? " Answer, " Yes ! "

It was my son and, in a few minutes, he was with us. He had not been over this piece of country before, and had gone a long way round, but had managed his two horses

remarkably well. I was glad to have a companion for the rest of the journey, also my commissariat replenished.

It was too late to go on, and his horses needed rest and food. My friends departed after having a good pot of tea.

Tuesday.—Started. On coming to the crossing of the Waikato at " Te niho o te kiore " found only one canoe available, and that a short, unsteady thing scarcely sufficient for two people.

When the first horse reached the middle of the river she jerked at her rope in an endeavour to return, causing the canoe to take in so much water that the Native called out, " We are over ! " However, he managed admirably, and quickly beat out the water with his paddle ; still, by the time we had reached the other side, we had drifted so much with the current that we were far below the landing place and, to our dismay, the horse would not even attempt to get out, but swam back. On regaining the side from which we started, we were far down the river under perpendicular rocks, and close to the rapids and a fall of from 5 to 6 feet ! It seemed to me we should be obliged to let the horse go in order to save ourselves, but my Maori friend said, " We'll try again." We did so, and at last gained the bank, and, with great difficulty, got the horse across, but in a very exhausted condition. The river here is about 3 chains across and very rapid. One horse being over, the other two crossed with more confidence. Visited Te Runa and Tapuaeharuru.

Thursday.—Reached Opepe at 6 p.m. The Major told me that a number of the Maoris had been drinking and making a noise. I went over and found it too true. I advised the leading men to move away from the temptation of the Canteen. In the morning addressed them on the sin of drunkenness, exhorting them not only to avoid temptation but also to seek for refuge in Christ. The Europeans of this post had collected sufficient money to purchase bibles, prayer and hymn books, and gave me an order for 2 doz. bibles, 2 doz. prayer books and 2 doz. hymn books. We left in the morning. Visited Patehe and spent 3 days with the people there, and then travelled on to Tauranga (Taupo), where we found 20 Natives, amongst

them being a man named Pita with his wife Rawinia. This man has only just returned from Te Kooti. He seemed well disposed and greatly humiliated. When I asked him why he had been so foolish and wicked as to follow a man like Te Kooti, he replied with great feeling, " It was you Pakehas who began all this work ! What were we to do when we saw our people burned ? " I then questioned him as to the worship of Te Kooti. He took my prayer book and turned to the Psalms, with some of which he was quite familiar, and said, " What is bad here ? " I replied, " This is good ; but did not Te Kooti use other Psalms in which David speaks of slaying his enemies, as a reason for his fighting and killing ? " He admitted this. I asked him to turn to Eph. vi. We read, " Put on the whole armour of God, etc." I said, " You see, in the Christian warfare we are all baptized to fight in this war ! Do you not think that Te Kooti has made a mistake, and interpreted literally what should have been understood spiritually ? Had he been willing to listen to instructions he would have been saved from all the consequences of his error." Pita had not a word in reply.

I had evening service and delivered an address. It is clear they have no enmity against the Gospel.

Wednesday.—Had service, and after breakfast we took our own large canoe, the only movable thing out of all our belongings that has survived, and started for Pukawa, intending to call at Tokaanu on the way ; unfortunately the sea rose before we had got far, compelling us to put in amongst some rocks, where we had to stay till next morning. Started before daylight. Owing to the wind we had to keep near the shore ; this increased our distance, but, by dint of hard paddling, in 3½ hours, we reached Tokaanu, where a post has been established under European officers, in the hope of preventing Te Kooti from passing between Taupo and Roto Aira Lakes. On our arrival they were all starting off for Roto Aira. After a late breakfast we paddled to Pukawa. The place looked very pretty, but desolate. The Maoris who formerly resided here are now scattered about, within 2 to 3 miles distant. We stayed at Pukawa 3 days, during which time we cleared away as much fern and other growth as we could to prevent what is still

remaining of the house from being burned. Two parties of Natives visited us, and some old friends from a village close by brought us a kit of potatoes. To these people I gave the charge of the place, and promised to remunerate them for taking care of it. We were urged by the people of Waihi and Tokaanu to be quick and return. I appealed to them to make good the plunder they had taken; but this they look upon as lost, and excuse themselves on account of the war. Some time ago they were quite prepared to give land, and I referred their offer to the Government, asking them to take the land and to compensate us in another way—but they have not moved in the matter. The Maoris of Waihi, also Aperahama and his wife at Tokaanu, showed us the greatest kindness. Owing to the scarcity of food nearly all the Tokaanu people were away on the Whanganui River.

On our return to Tauranga (Taupo) we had a very narrow escape! We started off in our canoe long before the sun rose; but, when in a dangerous part of the Lake, we saw and heard the waves coming on behind us like race horses. We paddled for our lives to round a certain bluff. Had we been a quarter of an hour later we should have been caught in a position from which it would have been most difficult to extricate ourselves.

On reaching Tauranga at 9 a.m. the Maoris pressed us to stay. This I did on their promising to sit down for instruction. We spent a profitable hour. Peter was urgent for us to return soon, declaring that the Ngati Te Rangiita tribe was coming to settle at this village. Feeling much refreshed we continued our journey on horseback. Owing to heavy rains the Lake had risen fully 3 feet, so that many of the rivers falling into it were unfordable. Rocks, usually passed by wading, had now to be climbed. We soon came up to one of these rocky bluffs. I led up the first horse and reached a place where the animal had to make a leap up the rocks, of about 4 feet. The first attempt ending in failure, with great difficulty I turned the horse and led it down again. We then set to work and removed a great stone, so as to lower the leap. The next attempt being successful I led the horse over the top to a place of safety on the other side. With the second horse we had

less trouble, but the third tumbled over a rock 6 feet high. How it escaped being dashed to pieces I do not know! However, we got it out of its perilous position, piloted it over the top, and at length passed on.

We pitched at the next river. In the morning we found the ford too deep and so waited for the Maori we were expecting. At noon, on his arrival, we discovered a ford higher up, where we were able to cross by dividing the packs and keeping them in front of us.

For some miles we rode under cliffs where the water was close up. The wind being off the Lake there was a high surf, and the horses were in the water most of the way. This made our progress very slow. An hour before dark we came to the last river which had to be forded on this side of the Lake. The Maori, who took it first, rode a high horse and so got over without mishap. My son followed close, but a few yards lower down. His horse lost its footing and had to swim for it. I followed with the pack-horse behind me, but, by keeping higher up, was all right. The pack-horse had to swim. My son, of course, was drenched, and many of our things were wet. We took possession of an old house close by, made a good fire, by which we dried our things, and spent a fairly comfortable night.

On Thursday morning we pushed on and reached the North end of the Lake, where we found encamped the party of Maoris I had counselled to leave Opepe on account of drunkenness.

They were here fishing. They received us very kindly and wished us to stay while they cooked some food for us. Had a class with them. Like many others they urged me to be quick and return to Taupo. On reaching Tapuaeharuru I sent to the Canteen Store for some flour or biscuit, but could get neither.

We were hard pressed for food, for the Maoris had very few potatoes. This place has suffered more than any other from Canteens and Europeans. I had a meeting with 5 or 6 of the leading men and told them, that, if they wished me to have religious services with them, they would have to remove from this place. Some of them were quite disposed to do so. We crossed the river and pushed

on to Te Runa, where we arrived before dark. Had prayers with Reweti and a few others. The old man was full of kindness. In the morning I walked to Wairewarewa, where I met Ihaka and 10 others. Some were away at Ohaki, a village on the Waikato, between Taupo and Tarawera. I stayed at Wairewarewa till noon and then went on to Orakeikorako. Here I found a number of Maoris who were almost without food. Some were scattered on the hills looking for anything they could pick up. A goodly number came to evening service; but, I regret to say, they showed a great deal of indifference.

On Saturday morning we started for the Native Military post at Ohaki. We met with an unexpected trouble. Owing to the unusual high level of the Lake, the water had backed up many of the tributary streams of the Waikato.

A small river had to be crossed, but it was now very deep. One of us got over on a bridge of sticks; we then joined our horse-ropes and pulled the horses over, one by one, a proceeding that took a long time. This accomplished, we refreshed ourselves with some tea, for we had not yet had breakfast. We reached the post at 4 p.m. and were received with much kindness. They all assembled for service and listened attentively to my sermon. It is remarkable that, when the troops are entirely Native, there is a total absence of drinking and immorality, but the reverse where they are mixed with Europeans. The men were all quiet and well behaved. There was no drinking, nor other vices. I remained here till after morning service on Sunday, when they all attended service. I then rode to another Native post at Pairoa. Here we found Europeans, all the rest were Maoris, and everything was quiet and orderly. After tea the bell rang and all the men assembled. They showed great attention. In the evening I held a voluntary service at which about half the troop attended. After early service next morning we rode on, grateful for a day's supply of biscuits that the good Captain had given us. At a village 3 miles on we were made a present of a few potatoes. We next came to a spot where I have often pitched my tent. It is near a warm river, but, the road having been diverted of late, my favourite nook had not been molested. We found

quantities of clover that had not been touched since the Spring. For days our horses had suffered from want of food, and having 70 miles yet to traverse we made the following day a holiday and allowed the horses to feed and rest. On leaving, my son and I parted for a while, I going on to fulfil my promise to the Natives of Ohinemuri, and my son to Te Ngae. Pererika received me with the same polite attention as before, and gave me a very welcome meal. He told me that they had held a meeting after I left, at which it was decided to leave matters as they were till Christmas, and then to bring my proposals before the tribe.

I reached Te Ngae at 4 p.m. and was glad to be again with my son.

Nothing occurred after this worthy of note. Reviewing this journey, I cannot help being struck with the great improvement that has lately taken place. The kind consideration I everywhere met with; the great eagerness to minister to my wants in a time of great scarcity; the willingness to hear the Word of God, and the growing desire for an increase of Missionary labour amongst them—are all tokens of encouragement and thanksgiving.

(Sd.) T. S. GRACE.

CHAPTER VI

TAURANGA

TAURANGA,
22nd Jany., 1873.

The Rev. C. C. Fenn,
Sec. C.M.S.,
London.

MY DEAR FRIEND,

My second son and namesake has started for England, via Suez, with the Bishop of Nelson, together with his friend and fellow student, John Pratt Kempthorne, grandson of the late Josiah Pratt, so well known at Salisbury Square.

They have been reading for the last four years with the Bishop, who is now most kindly, at his own expense, taking them to England prior to ordination.

As my son will be able to give you a good deal of information respecting the Natives of New Zealand, I have thought that you might like to ask him some questions; I am, therefore, sending by him a letter of introduction to you.

We have had a very great desire to avail ourselves of the permission of the C.M.S. to visit England with him, but, having been disappointed in not receiving any compensation from the Government, we have felt that to be in England without a penny in our pockets would be anything but pleasant, and so, for the time being, we must still defer our visit.

At the early part of the last Session of the House of Representatives there seemed every prospect that I should get my award of £2067. My case appeared strong, for, in addition to the award of the Compensation Court, I had a special statement from the judge in my favour, and also a most favourable report from the Petitions Committee

of the House, yet, notwithstanding all this, the Government has refused to do me justice.

In addition to the sum of £2067, for which I have an award, there is all that we expended on Mission premises, fences, etc., which have since, to a great extent, been destroyed. These, and other matters not included in the above award, make our losses by the war fully £3000.

I regret my failure in getting compensation chiefly on account of its having crippled me in my work. Hitherto I have been enabled, when necessity required, to draw upon my own resources for schools and other general purposes; but now, since I have scraped together the remnants of what we had in order to help in building the house that we are now occupying here at Tauranga, I find myself with a large family, at a time when the cost of living has greatly increased, reduced to my bare stipend, scarcely able to make ends meet, and quite unable to do anything in a pecuniary way to forward my work.

We are now in one of the best positions in the country for the establishment of an industrial school. Natives on all sides are asking if I intend to commence one. I have enough land here to provide food (a few groceries excepted) for 25 or 30 boys; yet, with all these advantages, I can do nothing, and I fear we shall lose a providential opportunity of doing permanent good, and of convincing the Maoris that, in spite of all their hard thoughts of us, we are really their friends.

I wish the good people at Home could, in some special way, help me in the matter of compensation. I should then be glad to commence an industrial school on my own account. I could do with the following for the first year:

For a building, say	£150
„ Clothing, School and domestic requisites	£100
„ Teacher	£100
	£350

After the first year the expenses would decrease. I feel satisfied that it would be wise for us, as much as possible, to carry on our work independently of Government help.

As things stand Government aid brings with it the liability of our being required to ignore religious instruction. "Put not your trust in princes." They have, I believe, always disappointed us in the long run.

I shall be very glad to hear from you on these matters as soon as convenient. One thing appears certain, namely, if the staff of Native Clergy is to be increased and kept up, we must have schools. It should be remembered that the Natives at present in orders are nearly all elderly men, from 50 to 60, and, as there have been no schools in this country for the last ten or twelve years worthy of mention, the consequence is we now seldom meet a young person who can read or write; this is the very reverse of the state of things that formerly existed in this country!

[The above unfinished letter reached the Revd. C. C. Fenn, London, on the 22/4/73. Evidently the writer had laid it aside, and, when posting, forgotten that it was incomplete and unsigned.—ED.]

TAURANGA,
27th June, 1873.

The Revd. C. C. Fenn,
Sec. C.M.S.,
London.

MY DEAR SIR,

I beg to forward a journal of my late journey to Taupo.

As regards the Maoris, the war has revolutionized their former mode of life. They cannot, and will not, remain as they are. Great changes have taken place and others are near at hand. The influx of Europeans into their borders, the leasing and selling of their lands, and their own improvident mode of spending the proceeds, must soon change them from being lords of the soil into a poor, needy, down-trodden remnant of a once fine and formidable race. Will they survive? This is quite possible even yet. They are turning again to their former mode of industry—wheat growing. They are seeking education. They are

beginning again to look to the cross of Christ! If the present opportunity of saving them be lost it is difficult to see how they can ever have another. Speaking of the Natives, a gentleman said to me the other day, "They cannot survive! The feeling of the Europeans is so intense against them." There is much truth in this statement; at the same time God has, in a wonderful way, preserved and protected them in spite of all the force and fraud that has been brought to bear against them. At this moment they are, perhaps, more willing than ever they were before to follow counsel.

My desire is that we should be in a position to help them, and do something to remove the strong prejudice that now exists in their minds against us. It should always be remembered that Hauhauism was not intended by them to be a departing from the faith. It was organized to separate them from us whom they had, in too many cases, learned to hate!

I wish the Committee to understand that these remarks are meant to apply more particularly to the Bay of Plenty, to much of the inland country, and including all held by the King. In the North, on the East Coast and in the South, conditions have been better. The Bay of Plenty has always been far behind other districts, having produced next to nothing. I know of but one solitary Teacher that has stood firm during these years of trouble, Theophilus—see my journal. It has not produced a candidate for the ministry! The one I have at Maketu is a Ngapuhi, and Rihara, who was here for some time, came from the East Coast.

The desire for education is now as strong here as in other places, but their prejudice against us stands in the way. You will know, from a former letter, that I have been urged by these Natives to commence a school.

The state of affairs in Taupo is better, for there we have, not only a strong desire for education, but clear indications of an inclination to resume their former worship. I am anxiously waiting to hear from the Society whether they will be able to make me a grant in aid of schools. The openings are such, I believe, as have never offered before, and my position here in Tauranga, with some good land at

my own disposal, is a great advantage both for this place and Taupo.

At the same time I am rendered powerless for want of help! Since my last journey to Taupo, I am beginning to think that, independently of all other considerations, it may, perhaps, be my duty to visit England and see if it be not possible to obtain help from some quarter for a last effort on behalf of this people.

I trust the C.M.S. will consider the Maoris of N.Z.! The war and the difficulties that they have passed through; their present state, for the most part, in the hands of those who hate them; the great weakness of our efforts; the great ignorance and prejudice of our people, and, at the same time remember how, in the North and elsewhere, they are showing signs of spiritual life where, but a few years ago, we supposed all was dead!

I cannot help believing that, if we put forth the proper energy, with the Divine blessing, the work of the Society will yet end here as satisfactorily as it has done in Sierra Leone and elsewhere.

Believe me to remain,
My dear Mr. Fenn,
Yours very truly,
(*Sd.*) T. S. GRACE.

TAURANGA,
18*th Decr.* 1873.

The Revd. C. C. Fenn,
Sec. C.M.S.,
London.

MY DEAR SIR,

Your kind letter of Octr. 5th came to hand a fortnight ago. I will in future forward all business communications to Major Hutchinson, but I shall be very sorry, if, by this arrangement, I lose your ever welcome letters of counsel and sympathy. We must not, in an endeavour to conduct business matters in the most efficient manner, forget that the often failing faith and patience of a Missionary require more to sustain them than matters of business. We need brotherly counsel. Our best efforts

are too often unsuccessful and we require sympathy. We need to be reminded that we are members of the C.M.S. ; that, as Missionaries, we are a " spectacle to angels and to men," and that more are they that are with us than they who are with our enemies. Again, there is much secular work which a Missionary cannot, and ought not to avoid, and for which he requires a special grace that he may do all things as unto the Lord and not unto men. Do not forget us then, I pray you !

Relative to my letter of April 15th. Had I then been aware of the prospect of visiting England I would have deferred writing ; but, at the time, it appeared to me that my matter had not been fully represented.

You will see from the minute of our Conference that I proposed a resolution, to give the Natives of Tauranga some official information as to the use we make of the proceeds of Te Papa lands. My resolution was lost by one vote. Had Mr. Ashwell been present he would have supported it, as he had given notice of a motion which would have included mine.

I am quite aware, that, as a matter of right, the Maoris are entitled to nothing ; but, as a matter of expediency, I cannot understand why we should allow our good to be evil spoken of to the great detriment of our work ! It is only those who go little amongst Maoris who will ignore their state of mind. In the whole Bay of Plenty there are no Church boards, nor is there any official source from which they can obtain official information, and they decline to receive the statements of individuals.

On another subject—namely, the presence of Missionaries with the troops on the Waikato, which has done us great harm. I was instrumental in getting Dr. Maunsell to publish a small pamphlet in Maori which contained the statements of Natives who were eye-witnesses of the good, and not of the evil deeds of Missionaries during the war on the Waikato. To this pamphlet we have been able to appeal, and it has been exceedingly useful.

In the present case, why not tell the Natives in an official document—to which they always attach more importance than to verbal statements—that so many Native Deacons are in part paid out of funds from Tauranga lands ?

I fear that my remarks respecting Missionaries being responsible for Europeans have been so decided as to lead you to think I am inclined to avoid my own race. This has been far from my practice! Ever since I came to the Country I have ministered to the scattered Europeans wherever I have met with them. At Turanga, when at home, I always had an English service immediately after the Sunday morning Native service, and, at Taupo, Matata and the Thames I pursued the same course. When in Auckland, for about 2 years, when travelling was next to impossible, I had charge of a small, neglected parish and had the satisfaction of seeing the congregation increase from about 10 to 60. For the last few years I have been doing what I could for the Military posts on the line of road through Taupo. I trust you will see from this that I have no particular prejudice against my own race.

It is one thing to minister gladly to such Europeans as come in one's way, but quite another to become responsible for both parties—in which case the Europeans always get the "Lion's share," and, in too many cases, the Maoris a few pickings only! Besides which, there are other reasons why this double responsibility will not work. Young Missionaries should especially be reminded that their work and mission is to the Maoris. The temptations to draw them off are many. European duty is much more pleasant, and one meets with due consideration and hospitality while performing it; on the other hand, the Natives, of late years, have been too often neglectful, unkind and sometimes persecuting.

Believe me, my dear Mr. Fenn,
Yours very truly,
(*Sd.*) T. S. GRACE.

[While stationed at Te Renga Renga, Tauranga, prior to his visit to England, the Missionary made a number of journeys to Taupo and elsewhere. On six of these he was accompanied by one or other of his youngest sons. Unfortunately the journals of these are missing.

In June, 1875, Mr. and Mrs. Grace visited England, remaining until the close of the year 1876, when they returned to New Zealand.—Ed.]

TAURANGA,
July 19th, 1877.

E. Stock, Esqre.,
Editorial Secy.,
C.M.S., London.

MY DEAR SIR,

I promised to keep you informed as to the feeling out here, with respect of our having a Native Bishop.

You will have seen that the Conference has concluded that we have no suitable Native Clergyman to fill the office. This is rather better than I expected, for they do not repudiate the idea. On the Native side it is different; so far as it has been brought before them, they are unanimous in its favour!

I will enclose you the copy of a letter sent to the press by a highly intelligent Native, in which you will see that he meets admirably the point raised by the Conference. To my mind his letter is valuable, as it expresses the general feeling of the Natives.

I have to-day received a letter from my eldest son who is in Napier. He says, "Karaitiana has had to leave for Wellington and to visit his constituents before the Parliament meets; he thinks a great deal of what you say about a Native Bishop, and intends holding a meeting of chiefs, on his return after the Session, to take the matter into consideration."

This man, Karaitiana, is considered one of the most advanced and intelligent Maoris in N.Z. He has great influence. Should the meeting come off, it would, I think, be well to go to it. All the important Natives who take an interest in Church matters are sure to attend, still, it takes time for them to bring things to a head; so that delay in an appointment will greatly favour the Natives. At present they are in a great ferment about the new Native Lands Act that the Government wishes to pass this Session.

The Scriptural aspect of the matter is sure to weigh

with the Maoris, who are men of one book only. Thank God, that it is the Book of Books! Hauhaus or not, they all appeal to the Word of God, and especially on Church matters. With them it is "To the law and to the testimony, etc." If we refuse to abide by what is Scriptural and Apostolic, they are just the people to cast us off and take the matter into their own hands.

Hauhauism is clearly an attempt, under the bitterest feelings occasioned by the war, to adapt Christianity to their changed circumstances, and to have their worship apart from us. They have no veneration for our Ecclesiastical arrangements, and, if a revival takes place amongst them, there is not a people under the sun more likely to take the Constitution of their Church into their own hands. If we refuse them a Bishop of their own we shall most likely hasten the day when they will strike out a course for themselves, and at present it is not desirable that they should do this. Had they a Bishop of their own now, he would, for some years, be under our guidance, and we might be of great service to him.

I hope the C.M.S. will persevere steadily on this point. We ought to give Native Churches Native Bishops. We may remember that, while others profess to have the power of the keys, we have the power of the purse, which is much more to the purpose. We take our stand on Scriptural ground, on Apostolic practice, and on common sense; with the blessing of God, we must succeed.

There is another matter which I have purposed to write to you about. From all I have seen amongst the Maoris since my return, they are clearly, as a people, in a very interesting position. I have been present several times at their modified Hauhau worship. The wonder is that there is so little in it to object to.

The tone of mind of the Natives, especially of the Kingites, is improved. They seem to be fast arriving at a position when they will either return to us in a body, or permanently set up a religion of their own.

Now, if we could arrest their attention by some sort of a general effort convincing them that we are in earnest and anxious for their salvation, bringing the Gospel strikingly and practically before them, I think we might

THE TAURANGA MISSION STATION.

expect a great amount of blessing. What we seem to want is a kind of Moody and Sankey revival. It should, as much as possible, be apart from us Missionaries for many reasons. I would suggest that two European Clergymen, with two Native men of like spirit, should form themselves into an itinerating body and should send out printed notices of their intention to visit such and such places.

Perhaps, after all, the greatest difficulty would be to start the move. Were I to name it here it would be objected to at once! 'No good thing can come out of Nazareth,' but if you, in some of your publications, were to say that you thought the Maori Church needed to be stirred up, and were then to propose a Mission—call it a Mission; a revival would not be popular here—I think we could propose to carry out the idea.

The reason why it is desirable that this attempt should be made by persons outside of our body is that we stand so badly with the Maoris, the Kingites especially. They have three accusations which they use against us on all occasions.

1st. They say with reference to the old Missionary land purchases—"You came to us and taught us to turn our eyes to Heaven, while you turned yours to the land!"

2nd. "You are all hirelings, and therefore you ran away and left us in the midst of our troubles" (giving instances).

3rd. "You went with our enemies, the troops, and your prayers made them strong to fight. Our women and children were burned alive and this made us Hauhaus."

Against such bitter taunts as these you can see the extreme difficulty of spiritual teaching, and, unless they know that none of these accusations applies to the individual who addresses them, there is no hope of doing any good.

May God of His great mercy help us and help them.

Both for their temporal and spiritual good, there is nothing but the Gospel that can save them!

Believe me, my dear Mr. Stock,

Yours very truly,

(*Sd.*) T. S. GRACE.

The following is a copy of the letter referred to above.
C. W. G.

" To the Editor of the *Waka Maori.*

" FRIEND,

" Here are some words which kindly permit the friends in these Islands to see through the medium of your columns. They are a few thoughts which have occurred to me in connection with matters in which we have been instructed.

" We were first instructed in Christianity, and, as soon as knowledge was acquired, some were made ministers, and it is twenty years or more since they entered upon office.

" We were next instructed in the Law, and had scarcely laid hold of all its points, when some of us were dragged forward to be Members of Parliament, Ministers of the Government and Assessors in the Courts of Justice. Now I would ask the question, Why are some of us raised to prominent positions in the Government and not in the Church? In other words, why do the Church appointments, with respect to us Maoris, abruptly cease at the office of ordinary Minister? Why is there no Maori Bishop since the Natives of these Islands have, for a considerable time, embraced Christianity?

" A report has reached us that the leaders of the Church of England in New Zealand are on the look out for a Bishop for the Diocese of Waiapu, in the room of our patriarch Bishop Williams, who has resigned, and that they are looking for him amongst the ranks of the English Clergy. Why, I ask, is not a Maori Bishop appointed to that See, for there is a very great deal to be done by a bishop of that Diocese in connection with the Maori portion of the Church?

" Let it not be said that the Maoriness of a man unfits him to be a Bishop! If there is a man of understanding and holy life, the Scripture points out, that he is the one! Turn to St. Paul's Epistle to Titus, the first Chapter and fifth verse: 'For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city.' St. Paul did not say elders for the Cretans should be sent from among the Jews, that is,

from St. Paul's own nation and that of the rest of the Apostles. No! but they were appointed from among the Gentiles themselves! And in addition to this Apostolic rule, there is the plan adopted at the present time in other countries. Look at Africa, at the Negro race that is there—one of themselves is their Bishop! How is it that one of our own number is not likewise appointed to the same office? It will, perhaps, occur to an evilly disposed mind it is because Europeans cannot live in that Country, on account of the extreme heat, that a Native Bishop is set over the Church there, and that it is owing to the genial climate of New Zealand that the Bishoprics here are restricted to Europeans only. But let such a man think as he pleases.

"It is the right we are seeking for; the right according to Scripture, and according to the custom in other lands, and some way, also, whereby the union between European and Maori may be quite complete.

"Sufficient,

"Yours, etc.

(*Sd.*) "JAMES MARTIN."

JOURNAL.

August 4th, 1877.

Saturday.—Started with one horse, very heavy tent, rug and shawl, one change of linen and clothes, tea, sugar, biscuits, etc., and cooking utensils. I intended to stay with a party of Maori road-menders, but, on reaching the spot, could find none, so went on hoping to see Natives at the villages close to the putanga (entrance) of the forest. It was now quite dark, and, as I could see no signs of Maoris, I went three miles further to Te Awahou, where I found a European who kindly gave me shelter. After making a little tea, spread my oilskin on the floor for the night, but was disturbed to know that my horse was tied outside without a morsel to eat. By some means I had lost from my horse the feed of corn I had on starting. Had to go out and make him doubly secure, as I feared he would break loose. Found it very cold during the night.

Sunday.—Made a little tea and started. The morning

was cold and frosty. Reached Ohinemutu. We had service. I had a conversation with the Chief, Pererika, while his wife made me some tea. They had no feed for my horse, so I went on 7 miles to Parekarangi, where I I found my old friend Manihera. Could get no food for my horse. Had service. Heard that a man, Katene, had some oats, but learned that he would not open a bag to sell a small quantity. The matter became serious. If I could not get feed for the horse I could not proceed. Went over myself, and, in a cheerful way asked a group of fellows where my friend Katene was, and that I wanted some oats. Katene appeared, shook hands cordially with me. Though quite a stranger to me, he took my bag and put into it ½ a bushel, for which I paid him, when I returned right glad of my success. I had my quarters in a house belonging to Manihera, a very cold place; however, he had some slabs on the floor and on them some rushes. I hung up my tent, unrolled my oilskin and prepared for night. I had a little fire made in the middle of the floor. Manihera sat with me till a late hour, and gave me much information. My object on this journey was to learn all I could about the Kingites. I asked him some questions, but his answers were far from cheery. I found that these people had letters to go over to a meeting in the King Country—the very place I wanted to go to; arranged with a man to go with me.

Monday.—Had my horse up and prepared to start. The Native came to time. The weather had changed from frost to rain and wind. After travelling a couple of miles the rain came on very heavily. The Native proposed returning, to which I agreed. It turned out a wild day and night; the water came so freely into my quarters that I had to get up and cut a channel whereby to run the water off to the other end of the house.

Tuesday.—A finer morning, but still unsettled. My Native friend did not turn up, nor could I get a substitute, yet I did not like to venture alone on an unknown road of about 60 miles. Packed up, and made for a village called Horohoro, some five miles on the way, and locked up among the hills. These people do not belong to me. They gave me a very kind welcome. The Chief, when I

told him I wished to go on to the Waotu, to my astonishment said, "I will go with you in the morning." I felt thankful, and stayed with them gladly. Here I found an old Teacher, Raniera, who told me they wished to resume their former worship. When I enquired if he had prayers and Sunday services he said, "No, all we do on Sunday is to rest—we have no books." I consented to give him a Prayer Book and Testament, and invited him to come and see me. He said they had a number of children they wished to be baptized, but preferred waiting till I should come again.

In talking on the prospects of the Kingites and their new worship he said, "Ah! they will never come back again; they are so dark about the Bishop, the Missionaries and the burning of the Natives, that they will never come back!" Had a nice evening service with them. They gave me a small hut to sleep in, which was well, for, in the night, it rained very heavily.

Wednesday.—Was up in good time. Ten Maoris arrived from a distance, all bound for the meeting to which we were going. Breakfast had to be cooked for the visitors, which caused delay, so that my friend Ripihana and I did not start till about 10 a.m. The day was fine but cold. Our road lay over many hills that rose to a great height; altogether I do not know of a more picturesque piece of broken country. It was hard work for the horses, so much hill climbing and so many rivers to cross. Could not help seeing the kind hand of Providence in giving me such an able and willing guide. Had I taken the journey alone I should certainly have gone wrong. Towards evening we came up to the party of 10 who had had the start of us. We all turned off to a settlement on the hill, a couple of miles off the road, for the night. Most of our party stayed in an empty house. My friend and I, and another Maori, went on a mile or two, where we found a small party of Natives who received us very kindly. They were living in a good-sized house with an immense fire in the middle of it, but, the sides of the building being made of sticks not set close together, the wind came through. We were at a high elevation, and the night was very cold and frosty. It was too late and too cold to think of pitching my tent

and, as the end of the house was laid with mats, there was nothing for it but to pass the night with them. They cooked us some potatoes and I made some tea, during which time I was roasted in front by the great fire, and starved behind by the cold frosty wind that came through the chinks of the wall. I consulted my dignity as well as my comfort by hanging up my tent in the corner, and spreading out the bottom sufficiently for me to unroll my oilskin and rug, and thus, in comparative seclusion and comfort, was able to pass a very good night. The loud talking of the Maoris went on till after midnight and, consequently, I gained much information and learned what to expect on arriving amongst the Kingites.

Thursday.—A remarkably hard frost—everything frozen. They were all on the move by daylight. Two fine turkeys were caught, killed, cut up and put into a pot; another pot being filled with potatoes. While these were cooking we had prayers, after which our 10 friends came up. I rather expected a good breakfast, but the turkeys were exceedingly tough, so, after all, my breakfast consisted of the old thing, potatoes and tea with a little biscuit; however, the Maoris enjoyed the turkeys. Our horses were soon got up and we started, having now only about 15 or 20 miles to go. While stopping for a little while to give our horses a feed, strange to say, I found among our ten companions a young man from St. Stephen's School. When I asked him why he had left he said, "Because they made me work." I replied, "Did you expect to be taught and to get your food and clothes and do nothing? You must be a very lazy fellow!" On arriving near the end of our journey our party separated. I thought it best to go at once into the midst of the Kingites, so went on with my friend to Te Waotu, where, on arriving, I found that the meeting was to be held, and that a large party of Hauhaus was present with the King's great teacher of his new form of Hauhauism, a man named Hanauru—'The boisterous Westerly wind.'

After having a little food I went to the large house where they were all assembled, and was well received. Hanauru answered fully to his name—"A big, boisterous man!" still he was friendly. I told him I wished to see

Rewi, who is the King's Prime Minister, and has been the great spirit in the war. On learning from this man that Rewi was near Kihikihi, about 15 miles off, I told him that I had a letter for Rewi and the King.

In the evening I went to the big house again, and was surrounded by a large number of the Hauhaus, with Hanauru as their leader. Their complaints were many and bitter—the war up the Waikato; the work of our Missionaries; the burning of the people, were all described in detail and brought forward in such a way that one could not help feeling as if present at all that passed. I gave them our version of the affair and told them, that, while I deprecated the burning of the house, they must not forget that that did not take place until after an officer, who wished them to lay down their arms, had been shot by them.

Friday.—I was present at the worship of the Hauhaus. I had slept in the big house, and they all came early. The worship consisted of the chanting of two or three prayers, followed by several Maoris offering short prayers, each of which they concluded with a chant. Their prayers consisted in giving glory to God, praying for their King and asking God to bless him, so that he might save them in the time of their trouble. The whole three persons of the Trinity were mentioned, but it was evident they expected more from their King than from Christ. These prayers were offered by different parties—first a man, then a woman; even boys and girls took part! So far, however, as it goes, there is not much to object to. Their faults are rather in what they omit. I could not hear any recognition of sin, no expressions of repentance, no asking for forgiveness. The spirit of the prayer of the Publican was altogether absent! Their behaviour was all that could be desired, and put us to shame!

I could not help feeling, so far as forms go, that they are much more competent to frame a service for themselves than we are to do it for them. There is no doubt that, if they survive, they will do it sooner or later. In the afternoon I went to a house where the principal Hauhaus were. They immediately began with a number of, what they meant to be, puzzling questions. 1st. What did we know about God? How could we tell that He made the world? etc.

I said, " You see the world, do you not, and all that is in it ? Did it make itself ? " Taking hold of the speaker's coat I said, " Did this coat make itself ? " He answered, " No." I then pointed out that the world did not make itself, that it, too, had a Maker and that that Maker was God. They then started another question, concerning the peopling of the world, declaring that they were the first people, and that we came into existence long after ; that they could give their generation from the beginning. I asked them to do so. They made out 24 generations ! I then told them that we had our generations for 4000 years, counting from the Creation to Christ, and that from Adam to Christ there were three fourteens, that is 42, and that there have been many more since which would make, in all, 60 or more, so that they were wrong. I also pointed out that we knew more about them than they did about themselves ; that we knew where they came from, and the way they travelled to N.Z. This excited a good deal of interest and they wanted to know more. I sketched a map on the floor of the house showing the Malay Peninsula. " There ! " I said, " you came thence and your race is still there." Continuing, I showed them how they reached the Sandwich Islands and worked down to Tahiti and Raratonga, and then told them that, some two or three hundred years ago, they found their way to New Zealand. At the end of the conversation word came that the great " Manga " had arrived ! Manga's baptized name is Rewi, but, out of abhorrence to us, they have renounced their baptized names. Manga is the great spirit of the King movement, and, in reality, is a far greater man than the King. Indeed, at the meeting, he claimed to be head of everything ! They said to me, " You had better go and see Manga." He was the man of all others that I wanted to see, so off I went, but doubting as to the kind of reception I should get. I entered the large house, and, on my name being mentioned, he repeated it and said, " Where ? " (his back being towards me), and immediately jumping up he hongied (touched noses) with me, and saluted me as " the face of Te Heuheu." Te Heuheu was our great Taupo Chief to whom Rewi was related. Te Heuheu died at the beginning of the war. My reception was much better than I expected, and for this I

felt thankful. Rewi's appearance struck me. Here sat before me a man, who, more than any other, has influenced the destinies of the Maori Race! He is not at all a good specimen of a Maori Chief; his countenance is careworn, sad and thoughtful; he says little, is below the average height and is slender—evidently he is in a poor state of health. The people not having all arrived, there were very few sleeping in the large house, so I preferred it to my little tent, for the night was cold. It was 8 p.m. when I went in. Round the fire were some 12 new-comers, who immediately called me to sit down amongst them—which I did. After a few questions as to why I had come, I replied, "I have come to seek for the lost sheep." Evidently thinking that this was not an opportunity to be lost, they began a regular onslaught. With full force their standing objections were brought forward. 1st. Our land buying. 2nd. That we ran away and left them. 3rd. That we went with the troops and burned the people. 4th. That we worked only for money. The 1st I did not go into. On the 2nd point they declared unanimously that they had never sent away a Missionary; that Mr. Gorst, the Magistrate, was the only person they had sent away. We can make no satisfactory reply to this charge. I do not believe they ever sent one of us away. I was present at Te Awamutu, in March 1863, when Mr. Gorst was sent off. I left with my pack-horse, taking for Taupo a supply of sugar, not feeling the least apprehension. One man became quite furious declaring that they had sent the old people and women to Rangiawhia at our request, and that he himself saw the Bishop leading the troops; that they rode off to Rangiawhia, killed a great number and burned the house, and that his own brother was burned! I said, "The Bishop was hastening to save the Natives on the Station at Te Awamutu —and he did save them. You do not tell what made the soldiers so angry that they burnt the house—namely, that a shot was fired from within (perhaps from your brother) which killed the officer, who, at the door, was asking them to lay down their arms." . . . They replied, "The people inside could not understand what was said." They became considerably mollified, and, on this point, it was a sort of drawn game; but they declared that the Bishop

should not have been there. They then went furiously to the 4th point—that we were all hirelings and worked for money like the Assessors. One fellow said, "Don't you get your quarter?" I replied, "Certainly! I do not live by stealing." "Quarter" has, of late years, become a proverbial term; the Government Native Assessors, being paid once a quarter, talk commonly of getting their quarters. The Kingites despise these Maoris who have been bribed over, and hate and deride the 'quarter' as conclusive of all that is bad. Hanauru, the King's great priest, who was present, pointed out how he could go about anywhere, all the year round, and wanted no quarter. I said, "How do you live?" He replied, "The people have love for me and give me plenty." "Why," I said, "that is just what the people of England do for us! You are mistaken about the Government giving us anything! Formerly, the clergy were paid in food and the people gave them the tithe, but, as money became more general, especially in large towns, it was found much better to give them money, so now they nearly all received money with which to buy their food. Is not this just the same as the Maori people feeding Hanauru?" They all called out, "Ka tika koe! Ka tika koe!" (You are right! You are right!) "Kapai to haerenga mai!" I said, "What is the good when you will not listen to me?" "Oh!" replied one, "we like to see you amongst us." After this I left them feeling quite satisfied that the sooner we fought out these matters the better! Nothing can be worse than to leave them with these things corroding in their minds, in the way they have been doing since 1864. I feel that, if we had been going about amongst them, their present organized worship would never have had an existence. Who can blame them, after 14 years' neglect by us, for framing a service, more or less imperfect, with which to supply the need? They know they cannot do without religion. There is much that is objectionable in the Kingites, but they are, at least, fifty per cent. better than the Friendlies. What would a body of Europeans have been who had not seen a clergyman for 14 years?

That they should have brought out a form of worship—deficient though it be—is better than nothing, and is

conclusive as to the reality of their change from Heathenism to Christianity, and a proof that, through the war, they have been vexed and prejudiced, sometimes maddened, and driven to extremes.

It is clear beyond dispute that their objections have been, and still are, not against the Gospel, but against us, who, they believe, have failed on so many points to come up to their expectations.

Saturday.—I had a conversation with Rewi. I told him I had sent a letter to the King which I hoped he would see. I assured him there were many good people in England who wished to help them. He was rather reserved, and appeared suspicious that any one should be interested in them. Towards noon it was rumoured that a large number of Maoris, who were coming to the meeting, were at hand. The big house of which I have spoken was built for this meeting. They immediately began to put it in order for their reception. It was now said the meeting would commence on Monday.

Sunday.—After prayers with my small party, I went 2 miles to another village, where I found a number of people, who, though Kingites, have not become Hauhaus. They received me very kindly; several of them recognized me as having visited them formerly. Amongst them I found an old Teacher who had been doing all he could to keep up the services. I had prayers with about 30 of them. Their behaviour was indifferent and contrasted unfavourably with that of the Hauhaus; however, I was glad to have the opportunity of preaching to them. After having tea with the Chief man I went with the old Teacher to visit a sick man who was in a very low state. Read to him the 23rd Ps., telling him to make Christ his stay, and that then he would have nothing to fear. The Teacher told me that he had prayers with him every day. After this I went to have afternoon service, but found many of them the worse for drink. They were not what you would call drunk, but had had sufficient to make themselves disagreeable and boisterous. I collected the few sober ones and had a short service, addressing them relative to the sad state of things existing amongst them. After this I returned and reached my tent by dark.

Monday.—The meeting was to begin to-day, but there is to be a tangi for a man who died here last week. Now that I have seen Rewi, I feel anxious to get away; the miseries of Maori life are so many, and I do not feel quite in a fit state to sleep much in my tent this cold weather. Had service this evening in the large house, immediately after the Hauhaus had done; by this means I was able to preach to the Hauhaus, most of whom stayed and were remarkably attentive. I continued this plan to the end of my stay.

Tuesday.—The meeting assembled. It was called to settle a land dispute; but, as I was in no way interested in it, I made up my mind to go in for a while during the first day, and then to have no more to do with it. Accordingly, after they had been assembled for about an hour and a half I went in and found, that, as one side in the dispute had signified they would not abide by the decision of the meeting, they were discussing the point and trying to draw up terms to be agreed to by both parties—but to no purpose.

I was anxious to hear Rewi speak, and was not disappointed. Though in many points he resembles our old friend, Te Heuheu, Rewi is far from being his equal; but I do not suppose I saw him at his best. However, his assumptions were great indeed! He claimed to be the head of everything that was done by the Kingites. He was very sarcastic towards the Government Assessors, who are in the pay of the Government. The place was very cold; I had sat in the draught and taken cold in my head. I went off to my tent at once and shut myself up, hoping to be better in the morning and able to start back. Passed a bad night—my chest had become affected. Next morning my friend, Ripihana, came to say that they would not start till to-morrow. I was glad of this, for I was unfit to travel. Kept to my tent all day hoping to be able to leave to-morrow. Had some sleep and, in the morning, felt much better, except that now I had an attack of toothache; but, alas! there was no chance of getting away for it began to rain heavily. Ripihana kindly came and dug a trench round my tent, to run off the water. In the afternoon, feeling better, I went out to the quarters of the Hauhaus. They received me kindly and began their usual

conversation which ended in my telling them that, since they had such a bad opinion of the old Missionaries, it would be well in the future, to see that they were ministered to only by men who were not in this Country at the time of the war. I told them that their Hauhauism would not last long. They paid heed to what I said. It is clear that a man who could say to them, " I was not here during the war," would have a great advantage over an old Missionary who had been here at the time of the war.

Amongst the party was the great prophet, Hanauru, and his coadjutor, whose name I was not given. These fellows, as may be expected, are far the worst to deal with. They were very friendly when I left them, and, pointing, said, " Manga is there, go and see him ! " It was too late to do this. All was arranged with my friend to start in the morning after prayers. I went to my tent and passed a good night.

Friday.—Felt greatly refreshed. Got packed up—horse saddled—breakfast over and ready to start when Ripihana called out, " We cannot go to-day." Upon enquiring I found that they were sending off two men with horses to fetch grog with which to wind up their gathering ! I felt very much put out, but there was no help for it, so took off my baggage. My horse was in a very bad way, for feed was scarce. I managed to procure some bran, but he would not take it, so I took him off through the forest for about a mile and a half to where there was some tussock—a dry, wiry grass—which, although not at all nourishing, horses will exist upon. He seemed to like it, and I left him there with the other horses. In the afternoon I went to see Manga. On looking into his hourse (kauta) I saw him with two of the leading men of the place. One end of the house had a covering of fern spread over with nice clean mats. He saluted me in the most friendly way but said, " You cannot come in ; you will be smothered with the smoke." There was a large fire in the middle. When I told him I could stand smoke, he immediately got up and cleared a nice place in the middle, and, putting his hand upon it, said, " Come along ! come along ! sit down here." I felt more than half ashamed, with my dirty boots, to step upon the neat, clean mat on which he slept, so,

wiping my feet as best I could, I went in and sat down, and in the most pleasant and agreeable manner, conversed with him for about an hour and a half. I kept off disputed points, and turned the conversation to events in the war. He told me more than I had known before about the intention of a certain party who had escaped from Rangiawhia, where the people were burned. This party, headed by a noted, bad Taupo fellow, hearing that I had arrived at the Station at Pukawa in company with one Native, held an all-night meeting at which they planned to kill me in revenge for Rangiawhia. There is not any doubt that I should have been killed at that time had it not been for the King and this man, Rewi, who, unknown to me, were close at hand and rescued me! It should always be remembered that every outrage that has been committed, has been perpetrated by men who had no authority whatever from the King to do anything of the kind! This was the case in the murder of Völkner. Rewi then began to talk of the land passing into the hands of Europeans, pointing out that he had never parted with any of his, and so on. He blamed us strongly for wanting their land, etc. This gave me an opportunity I was glad of. "Now," I said, "look here!" (touching his coat). "You want to buy our clothing, etc., do you not?" "Yes," he said. "Well, you hear there is a store with lots of goods, at such a place, and off you go to buy! Presently you hear that there is another place where goods are to be purchased much more cheaply, and away you go there and buy all you can!" He said, "Quite true!" "Now," said I, "the Europeans do not want to buy clothing, but they learn there is land to be bought here, so they come and buy all they can get. Others in England learn that land is good and cheap here, so they come, too, to buy, just in the same way that you go to them to buy clothing." They all exclaimed that this was all very correct, but that the Maoris ought not to sell the land of their ancestors. "True," I said, "but can you keep it? You have allowed your young people to grow up without education. They cannot compete with the Europeans. They do not understand business and money matters, besides which many of them are drunkards. While you Chiefs live you may keep your land, but, as soon as

you are gone they will sell it without limit ! " He looked thoughtful and grave, and said, " E tika ana " (That's true). " No," I continued, " if you want to keep your land, you must educate your young people as we do ours. Some of them should be lawyers, some surveyors, others should go into offices and Banks, others should learn farming, trades and everything in which you see Europeans employed—then your young people would be quite able to manage their lands." I concluded by saying, " You must aid and educate your young people ! "

New light seemed to enter the old man's mind, and he expressed himself by saying that my talk was good. After this he enquired into the mysteries of banking money, and interest. He seemed surprised that we could make money bear fruit every year. I left them well satisfied that I had been prevented from starting, and telling Rewi that I would see him again before I left.

Returned to my tent. Horrible ! it was in the possession of four pigs ! " Woe is me that I am constrained to dwell with Mesheck." Who can describe the miseries, the dirt and the discomfort of a Maori Village ! True I advocate that a Missionary should live in a Native district, but never that he should dwell in their villages !

After some tea and potatoes I went to the big house for evening prayers. The Hauhau worship was going on, and I had a good opportunity of listening to it. On this occasion I found it more objectionable than before ! They clearly put the King in the place of Christ. Hanauru, in his address, spoke of taking up the cross of Tawhiao ! On this occasion they did not know I was present, which may have made some difference. On beginning my service with my own party, there being about two-thirds of the Hauhaus present, I read the 24th Ps. and spoke of God as the only King who could help us ; told them that He was a jealous God and would not suffer His glory to be given to another, and that He had warned us not to put our ' trust in Princes,' and so on. I said more than they liked, and when I had finished there was a little murmuring. Having told them their worship was worse than I had thought, and that it would not stand, I left them. I have no doubt but that this Hanauru, the King's great Prophet, exceeds his authority,

for I have heard that Tawhiao has forbidden prayers being offered to him. After service I returned to my tent. A very cold Southerly wind blew during the night, which obliged me to get up twice to secure my tent.

Saturday.—About 10 a.m. the men and the horses returned with the grog. This was soon served out and a few began to be rather noisy. The Hauhaus, who profess not to drink, took a little, but I did not see one of them the worse for it. I wish I could say the same of the Friendlies! About 3 p.m. Ripihana came to say he was ready to start. I said, "No, if we start now we shall be travelling all day to-morrow, Sunday! I have waited two days for you, and now I must ask you to wait for me. To-morrow I will go over to the other village, and, after the services, an hour before dark, we will start and get a few miles on the way so that we may reach Horohoro on Monday evening." He made a thousand objections, but my mind was made up. I rather expected that on Sunday morning he would start without me. I had evening service in the big house for the last time. Two-thirds of the Hauhaus remained. My address was principally for them, which they clearly felt. Some of them did not seem quite pleased that I should be preaching Christ versus the King in their very midst.

Sunday.—Ripihana came to my tent to say that he would stay for me. Had early prayers with my small party. After breakfast they were all on the move to depart. I had told Rewi on Friday that I would see him again before I left; however, he came to me to say good-bye. I had a short conversation with him, when he told me he would not forget what I had said. To my astonishment, before I had quite done with Rewi, up came my great opponent, Hanauru, the Prophet. He came to say good-bye, also, so I had a last word with him, too, and told him again that the more I knew of his new worship the less I liked it! He denied that they prayed to the King, and tried to make out that they prayed to God to bless the King that he might help them out of their troubles. In reply I said, "But you tell the people to take up the Cross of Tawhiao!" He was very civil and quiet and asked me if I would give him a Bible. This I told him I would do, if he would send to Tauranga for it—and so we parted. I walked over to

REWI MANIAPOTO.

the other village and had two services with them. The Chief man was very hospitable. The poor, sick man I saw last Sunday seemed much worse. I prayed with him and left him, I fear, never to see him again in this world. When about to return to my tent with Ripihana, they told me that the dying man had been a great Hauhau leader.

Started with my friend on the return journey, and made some 15 miles, when we pitched at a spot where there was a little picking for our horses. As it was nearly dark we had some difficulty in finding enough firewood to boil the water for our tea. The night was fine, but cold and frosty.

Monday.—Were up at sunrise; made as good a breakfast as possible and started for Horohoro, which, after a hard ride, we reached at 4 p.m. very hungry. Ripihana's people boiled me some potatoes and I made as good a meal as possible. After evening service I was glad to put up my tent in a wretched hut and rest for the night.

Tuesday.—Had morning prayers and started as soon as possible after breakfast, taking leave of my kind friend, Ripihana, who, throughout, behaved remarkably well. A good Providence had put him in my way, and caused him to forget the selfishness which, at present, clings to his race. I found that some 28 years ago he was at the Bishop's school in Auckland, and that he had travelled with Bishop Selwyn. I took leave of him and his party and travelled on to Parekarangi, where I had left some oats. My horse was nearly knocked up; however, he carried me 36 miles, to the middle of the forest, which is 18 miles through! The road is usually fairly good, but now, for the most part, it was knee deep in mud, which made travelling hard and tedious work. I took up my quarters for the night in a very primitive kind of house. A gigantic tree lay by the road, against the trunk of which a number of fronds of a beautiful korau were leaning; one end was stuffed up with fern, the other being open. I was able to make a fire and had just room to sleep beside it. It rained heavily during the night, but providentially cleared up by daylight. After as good a breakfast as circumstances would permit, I started, but oh! the mud of the forest. I reached home at three in the afternoon, just too late to meet William Pomare,

the Maori Clergyman, of whom I spoke as being suitable for a Native Bishop.

I do not remember having taken a journey when I seemed so much at the mercy of circumstances, and never one in which the hand of God was so evident—first, in giving me such a companion and guide; secondly, in taking me to the very people I so much wished to meet; and lastly, in giving me such a cordial reception from Rewi. Let us thank God, and take courage!

(*Sd.*) T. S. GRACE.

TAURANGA,
21*st Septr.* 1877.

E. Hutchinson, Esqre.,
Secy. C.M.S.,
London.

MY DEAR SIR,

You will remember that, two months ago, I sent you the copy of a letter that I wrote to the Bishop of Auckland. I now forward what has passed since.

You will see from the Bishop's first letter of August 2nd that he reserves to himself the right to consent, or otherwise, to any arrangements we may make as to men or districts.

You will notice that I have not consented to give up my former boundary, for which I hold a Bishop's license. This still leaves me a large share of the King Country; at the same time, I shall be only too glad to give place to any fit person who may be willing to live amongst them. I have been strongly impressed with the feeling that Mr. Stewart is a most suitable man for this work, but alas! there seems little hope of his going. Eight or ten thousand perishing men ought to move some one to go! Mr. Stewart, with his two daughters, might, under the blessing of God, do wonders amongst them!

I greatly dislike the extreme caution alluded to in the Bishop's letter—suggesting first to send Heta and then, if he is well received, that Mr. Ashwell shall pay them a visit. Why, the people might all be wild beasts! With ordinary prudence there is no danger, not the least! nor has there

been for many years! Of course the Maoris must be expected to use their tongues freely and to accept, or not, our teaching, but danger there is none! It is humiliating to the last degree to be told, as a Maori told me only a few weeks ago when referring to the way in which the Missionaries ran away and left them—"You forget that passage which says, 'Fear not him that can kill the body,'" also to be told, as we are, times without number, "You fled because you are hirelings."

If we cannot occupy the King Country, we ought not to prevent others from doing so. Before the war nearly the whole of the Waipa River, and all the upper part of it where the King now lives, was, by mutual arrangement, left to the Wesleyans; and all the Country on the West, which does not belong to Taupo, was occupied by them. Mr. Reid had his Station where the King is now living, which is 6 or 8 miles across the confiscated boundary. If we cannot occupy what was theirs, I hope they will. My arrangements are all upset and I must now wait to see the turn of events, and until I hear from you.

While in England I had a hope of again seeing the most populous Native districts occupied by resident Missionaries, but now I have no hope of seeing this. At present we have not one man that I know of living amongst his people—Messrs. Puckey and Matthews excepted! I am not unmindful of the Native Clergy, nor of the visits of Missionaries—I take them at their full value—but experience has taught me that both these agencies together will not reinstate the Maori Church and enable it to hold its own.

I feel very sorry now to have to refer to the state of my health. In addition to all the obstacles I have met with since my return, it seems as though my constitution had begun to break up. The almost constant cold I had in England has fastened on my chest, and my medical man tells me that my lungs are affected.

I hoped the voyage back to New Zealand would have set me all right, but my first journey to Taupo brought back all the bad symptoms, and my last journey, which was a very trying one, caused me to be laid up on my return home. I feel better now, but cannot exert myself to any

great extent, and must not attempt another journey till the warm weather sets in. You must understand that the parts of the Country I travel are outside the pale of civilization; there are no inns! As soon as I leave the roads made through the country, I am in the midst of the same primitive state of things that existed 50 years ago, which makes it imperative, in my case, to keep up the old custom of travelling with a small tent. This is a very convenient mode of travelling and has enabled me, all through the war, to sleep wherever I found Maoris; now, however, I find that sleeping in a tent does not suit me.

I shall be glad to know, in case the Summer does not restore me, and should the Doctor advise it, whether you will sanction my going to Sydney or Adelaide next winter.

Believe me, my dear Sir,

Yours very truly,

(*Sd.*) T. S. GRACE.

JOURNAL OF A VISIT TO OPOTIKI ON THE OCCASION OF THE ERECTION OF A TOMBSTONE OVER THE GRAVE OF MR. VÖLKNER.

I concluded to go overland on horseback in preference to going by steamer as, in the one case, I should see no Maoris, except at Opotiki; while, on the other route, I should be enabled to see many of my old friends at Matata and Whakatane, of which places I formerly had charge. Accordingly, I set out with Ihaia Te Ahu, the Native Clergyman of Maketu, who had been staying with us a day or two to see his daughter. We reached Maketu at 11 a.m.

I rested for two hours, and then left Ihaia and went on to Matata. On reaching Waihi, only a mile from Maketu, I found there was no ferry and the water far too high for fording. I tried it twice in different places, got wet, and had to content myself with waiting till the tide was considerably lower. In an hour and a half I crossed all right, but the delay made me rather late in getting to Matata. I had a hearty welcome from a number of my old friends. I was too late to have prayers, and I was very tired with my

40 miles ride—the best part of it in wet clothes—so I went to a Maori I know well, who has built himself a nice European cottage of 4 rooms. I found the poor fellow suffering from asthma. He and his wife made me very welcome, and placed the bedroom at my disposal. I was glad to retire, but, on going to my room, I found only a bedstead with a bottom of wooden laths. With the exception of a wash-basin and jug on the floor, this was all the furniture! Fortunately I had with me a thick travelling rug, and so managed very well on the floor. Now, the case of this worthy man and his wife fairly illustrates the difficulty a Maori meets with when he attempts to live after our fashion. The cottage had cost a very large sum for a Native—I think it was £160. He had no doubt achieved, in his own estimation, a great undertaking, but it had never entered his mind, that, when the house was finished, there would be a hundred and one things he would require in order to make it comfortable; that his wife had no idea how to make it comfortable, and that he was not in possession of a regular income to maintain it. The mansion finished, into it they go! The bedroom given to me was clearly intended for visitors; as was also the sitting-room, which contained a small table and two chairs. The family lived in the kitchen behind, where they sat on the floor round an open chimney-place with very little fire, while, close behind was the door, from which came a draught sufficient to kill any one sitting by the chimney-place. No wonder the poor fellow was ill! Their sleeping apartment was the little back room, about 8 ft. by 6 ft., in which they all slept on the floor; in short, this praiseworthy, but misguided effort at advancement was causing them to live in a state of miserable endurance worse, and more damaging to them, than the old 'whare puni,' and no doubt, when the novelty of a European house—as they style it—wears off, and the comfortless state of endurance becomes more manifest to them, they will retire to a Maori house behind. The man will, thus, derive no advantage from his expenditure, and, at last, will fall back discouraged; whereas, had his wife been domesticated she would have known from the first, all that would be required, and the poor man would have acted accordingly. I mention this matter as it helps

to show the great need there is to attend to the domestic training of Maori girls.

Saturday.—The tide made it necessary for me to start early. I was up betimes, and, at 6 a.m., breakfasting on a piece of baked eel and some potatoes, while the Natives of the house sat looking at me from the door which opened into the kitchen. Immediately after breakfast I crossed the river, finding it very boggy and dangerous in the shallow parts for the horse. We got safely over and went on. It was high tide when we reached Whakatane; this caused the crossing to be broad, and, owing to a stiff breeze that came down the river, there was a very unpleasant little, broken sea that troubled the horse greatly, for the animal had much difficulty in keeping the water out of his nostrils. After a long swim, which quite exhausted the horse, we gained the other side, where I waited 3 hours to allow the tide to fall. There being a small inn, I was able to get dinner and rest; but the last swim had tired my horse so much that he would not look at his corn. I pushed on to the Ohiwa ford, which is the most formidable one between Tauranga and Opotiki. A regular ferry is established here. I found a good canoe and a Maori quite up to his work. The swim across the entrance is about a third of a mile, but the water was smooth and my horse behaved bravely.

I had still 9 miles to go and three rivers to ford; all of these were crossed without any mishap, though with some difficulty. I called on a clergyman, Mr. Soutar, and found him very willing to render me any assistance. I accepted his invitation to preach for him to-morrow evening.

Sunday.—Rode about 10 miles to see some Maoris, by whom I was received very kindly. Though they were followers of Te Kooti, I had service with them and a good deal of conversation. One could not help being struck at the great change which has taken place in these people since I was here in 1865! Instead of their large populous villages and good Native houses, they are now living in small places—each a mere apology for a good Native village—in scattered parties, from 5 to 10 miles out of Opotiki. Without doubt they are industrious, but, being so close to a town, their inducements to spend money are

so many that their industry fails to keep pace with their increasing wants, consequent upon their new conditions. They are more or less drunken, ill fed, always poor, and, if the reports of the settlers are to be taken, they are fast passing away. One cannot help feeling sorry for them. Since the murder they have been left very much to themselves, for our Missionary efforts amongst them have been of a nominal kind. They all now appear to be followers of Te Kooti. If an active Missionary had been located amongst them it might have been different. They seem to be softened and likely to appreciate kindness.

The large Church, which they and dear Völkner built in what is now the town of Opotiki, has been put into repair and is appropriated to the use of the Europeans. It is a good, plain, substantial, wooden building with a comparatively tall spire, and altogether has an effective appearance. It cost Mr. Völkner much labour and expense, and is his best monument. It illustrates how much he did during the few years he was in occupation of the place! In the evening I preached to a good congregation of Europeans in this Church.

Monday (*Oct. 22nd*, 1877).—The Magistrate of Opotiki is a son of our old Missionary, Mr. Preece. He very kindly sent letters for me to the Maoris round about, some 10 or 12 miles off, asking them to assemble to-morrow, while I was busy all the forenoon looking for workmen to build up the stone and fix the iron railing. Mr. Soutar kindly rendered me every assistance and placed the church (once Mr. Völkner's) at my disposal for the meeting with the Maoris to-morrow. In short, he entered very warmly into the matter. In the evening I saw several of the most important settlers, and had notices put up for a meeting of Europeans.

Tuesday (*Oct. 23rd*, 1877).—By 10 o'clock a.m. the little town began to fill with Maoris, some of whom had come a distance of 15 miles in answer to the letters sent yesterday —some on horseback, and some on foot. The workmen had only begun work this morning, so that the erection of the Tombstone was not finished; still, they were able to see the stone in its place. Having come so far, and not having anything to eat, they could not remain to see the

completion of the grave, so, at 2 p.m. the Church bell was rung for them to assemble, when the building was almost filled. After reading the Martyrdom of St. Stephen, and having offered some appropriate prayers, I stood up to address them. It was one of those moments in which the events of a lifetime seem to rush into the mind, each starting out as from a dark background as if to assert its importance. You must judge of my feelings as best you can. I was greatly in fear of breaking down altogether. Here we were in the Church raised by the care and perseverance of the Proto-Martyr of New Zealand. Before me sat the men, who, with two or three exceptions, consented to, and took part in, his murder! On my right stood the pulpit to which report says 'Kereopa' carried the head, and where he swallowed the eyes, while, once again, I stood on the very spot—for here, singularly enough, the desk from which I spoke was placed—where on the 6th of March, 1865, I stood for many weary hours being tried for my life, while many of those upon whom I now gazed were thirsting for my blood and declaring that I was a traitor and a spy and ought to be killed! Now, how changed! Justice has overtaken the most guilty of those who then filled the Church, and they are no more. This House of God, which was then desecrated by the most furious revelry and immorality, is now restored to be a sacred House of God and a gate of Heaven. But the greatest change seemed to me in the men now before me, who, when I last saw them, were a mad, wild crowd of murderers. These men were now sitting quietly in front of me subdued, thoughtful, grave, and, I hope in many cases, penitent and willing to listen to the call of repentance and the willingness of our gracious God, for Christ's sake, to forgive the greatest of sinners. For some moments I could only look at them; I could not utter a word! To subdue my feelings seemed impossible! At length, however, I was able to open my mouth. I commenced by telling them that I had been in England; that many there had enquired of me respecting Mr. Völkner's death and those who killed him. I then told them several things that took place at the time; that the last act of Mr. Völkner's life was to kneel down and pray for them; that we were not concerned for him, for he was

at rest; that I did not so much desire to bring their sins to remembrance as to bring them to Christ, who was ready to forgive them. I reminded them that, when they committed this murder, they had been led astray by evil men, and warned them against the devices of such men, pointing out that even now they were still following the teachings of Te Kooti, who, as both Europeans and Maoris agreed, was a murderer! In conclusion I spoke a few words of exhortation and encouragement.

My address lasted three-quarters of an hour. Their attention was very marked, and there were evidently many searchings of heart amongst them as they listened and were reminded of many unwelcome truths, which they would fain have forgotten.

As soon as the meeting was over the Maoris had to hurry home, for they had had no food since early morning; so I saw no more of them. I felt tired when it was over and rode out six miles to see an old friend, who has settled here. He used to live up the Matata River, and, on all our journeys to and from Taupo, was always most kind and hospitable, often rendering us important assistance.

I heard he had almost entirely lost his eyesight, and felt it a duty to go and see him. A gentleman who, at present, is teaching the Government School, and who, in former years, had been a school fellow of Bishop Patteson, accompanied me. We had a pleasant ride and found the old man at home with several of his sons around him; he seemed to have prospered. He was very glad to see me and to talk over old times. He is between 70 and 80 years of age and is, I trust, looking forward to a remove to a better land.

Wednesday.—A very wet day. Notices had been given and arrangements made for a meeting of the Europeans, but the rain was such as to leave little hope of a good attendance. In the evening it cleared a little; the bell was rung and, although it was long past the appointed hour, a good number came. We had a short service, Mr. Soutar following much the same course that I had yesterday with the Maoris. I spoke for about half an hour, reciting the chief circumstances of the murder and my imprisonment, and concluded by giving the matter a practical turn. As the

martyrdom of Mr. Völkner is an historical fact and will be handed down in the history of New Zealand, and especially in that of Opotiki, I suggested that it might be desirable to canvas the Country and have a suitable monument erected on the site of the murder. The matter was discussed and taken up warmly! They then formed themselves into a regular meeting, and passed resolutions, forming a committee to carry out this object. I have already sent you a copy of these.

I felt my work was now done. I was much pleased with the way in which the settlers took up the matter. All I could do was to thank them heartily, and to wish them success. The evening I spent with Mr. Soutar and some of the leading people, and I think there is a fair prospect of success.

Thursday.—Mr. Preece kindly promised to see that a strong post and rail fence is put up to enclose the grave. This is necessary, as the Church yard is not a burying place, and cattle and horses are allowed to graze in it.

Started to return. My horse had had a good rest and behaved well. On reaching Whakatane at noon, I found a large number of Maoris, amongst whom were several of the prisoners liberated by the Government 10 years ago, and who were given over to me on my being responsible for them. They received me most kindly, presenting me with some kumaras and potatoes. They all now use Te Kooti's prayers. This caused much conversation, and gave me an opportunity of pointing out the danger they incurred, in leaving the old paths. They maintained they had not left them, but still adhered to the Prayer Book. After a stay of two hours I started for Matata, which I reached in time for evening service. I met many old friends and had service with about 40. These are not the people that lived here when I had charge of the district. Matata was confiscated and given to the Arawa tribe for their loyalty, which accounts, in a great measure, for these people not having gone over to Te Kooti's worship. I found quarters with a settler who kindly supplied my wants.

Friday.—Went on to Maketu. The tide suited me very badly, and, as I should not have been able to cross the last ford till midnight, I stayed with Ihaia, whose daughter

wished to return with me to see her sister who is with us. This was an additional reason for remaining for the night.

I reached home without difficulty on Saturday morning at 11 o'clock, feeling no worse for my journey. Not being obliged to use my tent makes a great difference! As there are now houses of accommodation all along the Coast, I was able to have European fare and lodgings.

TAURANGA, *Decr. 15th*, 1877.

(*Sd.*) T. S. GRACE.

P.S.—When at Opotiki I went to see the "Willow Tree" on which Mr. Völkner was hanged. It is now much larger than when I saw it last. It is pointed out to all visitors, and has become of historic importance. The branch to which the rope was attached has been cut off, but the place, from which it was cut, is still visible, and beneath it is the spot where, like St. Stephen, he knelt down and offered up his last prayer for himself and his murderers. Many cuttings from this tree, I was told, have been taken to different parts of the Island to be planted.

(*Sd.*) T. S. G.

ANNUAL LETTER OF REVD. T. S. GRACE.

TAURANGA,
Nov. 18th, 1877.

MY DEAR SIR,

Since my return to this country in Feby. last, I have not been able for several causes, so far, to carry out many of my plans.

Difficulties have been raised about our occupying the King Country—at least that part of it which does not come into the Taupo district. The fact is, the true position of the Kingites is not understood. How can it be? They have not been visited for 14 years! While caution is being advocated in approaching these people, the Maoris, as I found when amongst them, are accusing us of running away and leaving them, and declaring that they never sent away one Missionary from his station. However, I feel I have gained a very important point in having aroused them

to attempt something. All I care about is that these people shall not be neglected any longer, and that, if possible, they shall be won back.

Difficulties have met me in Taupo from the extreme jealousy of the Natives to our acquiring land for Missionary purposes. All over the country they accuse us of having cheated them as to the lands they sold or gave up for Missionary work. They point especially to Tauranga and other places, all of which they see occupied by Europeans. They know no better. Nothing has been done to enlighten them, and the Maoris will not receive the statements of individuals.

Still, I am not without hope that we may yet be able to do something after the example of our friend, Mr. Duncan.

Then again, winter was upon us shortly after we reached Tauranga, and this year we have had an unusually long and severe one for New Zealand. Besides these drawbacks, as I have already told you, my health has been such as to prevent me from exerting myself as I should wish to have done. However, by God's help, I have been able to visit Taupo and have seen a large portion of the people, and have had important communications with them. I have been into that part of the King Country, which I consider belongs to Taupo, and have been well received by the leading Kingites. I have gained valuable information by intercourse with these people, have seen their doings and learnt many of their intentions.

I have sent you journals of both these journeys.

Last month I went overland to Opotiki to pay a last tribute of respect and affection to dear Völkner, by attending to his long neglected grave.

I purpose going into Taupo again next month, if I am able, and hope to get Natives, at a small cost, to put me up a cottage that I may be able to make a long stay and take Mrs. Grace with me, and try, if possible, to get back the site of the old Station, or, if I can procure a suitable block of land, to purchase it in order to carry out something of Mr. Duncan's plan, which we talked over with Sir F. Buxton. It will, if possible, be very desirable to purchase the land, even if we cannot see our way to turn it to account immediately. I regret that things move much more slowly than I

like. A good deal will depend upon the state of my health, but I trust the end of the summer may find me much stronger. I feel considerably better since we have enjoyed warmer weather, but unfit for much exertion.

I will now give you, as correctly as I can, the results of my intercourse with the Hauhaus, especially the Kingites and followers of Te Kooti.

The Kingites have modified Hauhauism. Strange to say they have altered the whole, changing the months and keeping every tenth day as a Sabbath. They have appointed certain great days as feasts.

Their service consists of prayers, apparently committed to memory, Psalms chanted, additions of their own and addresses from one or more of their Teachers, whom they call prophets. This form they call Tariao, and are strenuously striving to propagate it throughout the Island, and with great success on the Western side South of Auckland.

Then, in addition to this, Te Kooti—named after our former lay Secretary—who has been the greatest general on either side in the war, when a prisoner at the Chatham Islands, compiled a service apparently to suit his own circumstances, taken almost exclusively from the Prayer Book, and consisting chiefly of the collects, prayers and Psalms. It is objectionable only in what it omits, and in that they have given up the Lord's day and keep Saturday for their Sabbath. When spoken to on this subject and asked why they have given up our old form of worship they maintain that they have not given it up, that their worship is the worship of the Prayer Book. Their confidence in the Bible and Prayer Book, under the circumstances, is remarkable. The other day in my address to the Natives at Opotiki—all of whom have adopted Te Kooti's worship—I told them that Te Kooti was a murderer, that he is accused by both Maoris and Europeans of many murders, and that, therefore, we ought not to follow the teachings of such a man. I afterwards learned that some of them said: "Te Kerehi is wrong; look here! it is all in the book." Te Kooti's followers seem to have met with even more success than the King's prophets. The whole of the Bay of Plenty—two or three villages excepted—

Tauranga included, have become followers of Te Kooti, one or two places only adhering to the King's form. I may add that I have not been able to detect anything like a persecuting spirit. Both these parties—shall they be called sects ?—appear to be on the best terms and do not show any feeling or bitterness towards those who adopt the rival form, not even to those who still adhere to us. Te Kooti's people do not object to joining in our service, and will allow us to preach to them.

Apart from the good or bad of these doings of the Natives, we cannot help being struck with the great change that has come over our connection with them ! In early years they received Christianity—and I may say Colonization—at our hands without doubting, and, to a great extent, on credit. Colonization, war, confiscation and English vices have followed each other in quick succession, while the expectations anticipated from representations made when they signed the " Treaty of Waitangi " have not been realized. Now they turn round and question their first advisers, and look at the whole of our connection with them as a scheme by which to get their lands, and, as they can point to the large blocks of land acquired by the early Missionaries—whom they say began the business—they appear to think they have good reason for coming to this conclusion. These things, together with the course some of our brethren took in the war, have completely changed our position with these people.

But now a change has come over the Maoris. Formerly they consulted us in all matters connected with their teaching and worship, and invariably abided by our directions. Now they assume the entire management of their own affairs and seem to consider they have a perfect right to do so.

The development of the ecclesiastic state of these people is curious, and, at the same time, interesting to Missionaries and the supporters of Missions ! They have clearly never intended to renounce Christianity and go back to Heathenism ; on the contrary, whatever individual exceptions they may make, they have lost confidence in us as a body and look upon us with distrust and suspicion, and have determined to manage their own religious affairs.

What the end of it all will be it is difficult to foresee. Natives have always been fond of new things, but they soon become careless of them. Will it be so in this case? I am not prepared to answer this question. This change has now been going on in their minds since 1864, and, at the end of 14 years, it is stronger and more vigorous than ever! The question for us to solve appears to be: What is the wisest course for us to take under these circumstances?

We may come to the conclusion that the Natives, as a body, if they survive, will never again submit to us as they have done! Even the Native Clergy who may appear, and are, very submissive owing to our holding the purse strings, are beginning to feel that they ought to be treated differently. I heard lately of one who, with reference to attending the English Synod, said, "What is the use of going there to stand like a post?" I was rather astonished at this, for I thought the holiday and change would have been sufficient to induce him to go—but not so! Maoris have minds and tongues of their own; to have expected the Native to be present at a Synod, where only English is spoken, was an affront, and clearly this man felt it to be so.

A Synod has just been held at Napier without (I am informed) the attendance of a single Native Clergyman, though they comprise about one-half of the Clergy of the Diocese, and the number of Natives said to belong to our Church is put down at 17,000; while the European membership cannot be more than two or three thousand! At this Synod a Bishop has been nominated without the Natives being heard, though they have contributed to the Bishop's fund—which the Europeans have not done. Instead of following such an unfair and exclusive course as this, which, sooner or later, will rouse the Natives into opposition, I think that the more prominently we can bring them forward, and the more responsibility we can lay upon them, the better!

In the matter of nominating a Bishop we have lost a splendid opportunity. I cannot help thinking the European Clergy should have declined to nominate till their Native brethren were consulted.

With reference, more especially to the Kingites and others who have, and are, seceding from us, I wish we could

copy a leaf from them and announce an itinerating Mission amongst them, to be conducted by men outside of our own body, but I confess I do not see much hope of this.

There is no doubt very much yet to be learned as to the management of Missions!

The Apostles had nothing to do with commerce, colonization and civilization; whereas we, who go, in many cases, to uncivilized and barbarous people, cannot get rid of these things—for Christianity cannot co-exist with the daily usages of savage life. No doubt these things exercise a great influence upon ourselves and our work.

I am very glad that the Committee is considering the Moravian mode, which seems adapted to uncivilized countries. They, while working with great economy, seem to make civilization grow out of the industry of their converts by forming them into communities, and thus, to a great extent, they have control of their secular matters. We, on the other hand, seem to have been putting civilization upon them, as a man puts on his coat, and too often have seen that the improvement was only in appearance, and passed away when the coat was worn out.

Praying that the efforts of our Society may continue to be blessed in the salvation of many of those who have long sat in darkness and in the shadow of death.

Believe me,
Yours very truly.

[The above, which was received in London in Jany. 1878, and is in the handwriting of Mrs. Grace, bears no signature.—Ed.]

JOURNAL OF A VISIT TO THE TAUPO COUNTRY, 1878.

[On this journey the Missionary was accompanied by his wife. The following journal, which is unsigned, was written by Mrs. Grace.—Ed.]

In preparing for this journey there was a difficulty. The trap we brought with us from England requires two horses, which Mr. Grace has not yet been able to meet

with, and the spring cart, which has just arrived, requires a very good horse for the roads between this place and Taupo. There was nothing left but to try the cart with the horse we have, which, though too small, is a good, willing animal. Our baggage, tents, bedding and provisions were made ready for a journey of 5 or 6 weeks, and we should have started on the *20th February* but heavy rain detained us that night and the next day.

On the 22nd February we started with a bright, sunny morning, our party consisting of Mr. Grace and myself in the cart, and a man on horseback. By 2 p.m. we reached the first river in the 18-mile forest which, like all the six rivers we had to pass in this forest, was down in a deep ravine of 600 or 700 feet. Here we met a man accustomed to drive on this road. He told us that the state of the road was such, owing to the rain, that, with our little horse, he felt sure we would not be able to get through. However, with the intention of proceeding to the next river and there encamping for the night, we resolved to try, and commenced the ascent from this river, which sorely tried the horse. We reached this second river, and were about to pitch our tents, when a young man, who is living at some stables in the forest where the coaches change horses, came up. He urged us to go on to the stables that we might get through the forest to-morrow. We took his advice, got ready again, and gave over our vehicle to our new driver that he might take it up this second cutting, while Mr. Grace assisted me. This young man seemed to put new spirit both into us and our horse, and we reached the stables safely, having traversed another 3 miles of forest.

A rough slab house, in which we were able to have a fire, was placed at our disposal. We had evening prayers with the young man and a person who had just arrived from Taupo. We had a number of sacks laid on the floor and made our bed thereon.

23rd Feby.—A fine morning; were up betimes. The horses were fed, but, while we were at breakfast, they took off. The man who went in search of them found them 3 miles away. This caused us some delay. We had now the worst part of the forest before us, with three more deep dips to three more rivers, one of these being the formidable

Manga Rewa, which has a cutting of about a mile on each side of it. The riding horse was packed so as to lighten the cart as much as possible. At all the bad places we got out, so that the horse had little more than the cart, and we got on fairly well. We reached Manga Rewa at 1 p.m. I had often heard of this place. Here, in the midst of a splendid forest, at an elevation of 1800 feet, you wind down a picturesque cutting of a mile in length till you descend about 700 feet on the spurs of the hills on the left, while, on your right, there is a deep gorge descending to the river which is hidden by the rich, delicate foliage of the forest. On the other side are high, perpendicular rocks towering to the height of about 800 feet, festooned and embellished with every kind of foliage.

In making this descent we met the passengers belonging to the Napier coach wending their way up, amongst them being the Roman Catholic Bishop of Brisbane, who was introduced to us by a gentleman who knew Mr. Grace. We had difficulty in passing the coach, for the road was so narrow. It is beautifully cool and refreshing in the forest, so little sun penetrates. At the bottom we found two Maoris cooking their dinner. They were mending the road and had a hut there. We gave them some tea, and they gave us some potatoes. After our meal we all started together up the formidable cutting which we had contemplated with some anxiety. Our little horse seemed to grow to the work! After a good many stoppages and rests we reached the top, feeling that our greatest difficulty was over. The road now descended all the way to Rotorua, and was much easier. We reached the end of the forest at 3.30 p.m. Here we unpacked our riding horse and replaced everything in the cart, and trotted briskly down the hill to Rotorua. We encamped at a village a little way off the road, but there were no Maoris. Immediately the tents were pitched, Mr. Grace went to reconnoitre and saw from a hill that the Natives were about 2 miles off at Ruhirua, the village of the celebrated Kereopa who murdered Mr. Völkner.

Sunday, 24th Feby.—After breakfast, Mr. Grace went over to the Maoris and found a large number, principally Hauhaus from a distance. They had come over to tangi for the dead. Amongst the Christian party was Maehe, a great

Chief of the Arawa tribe. The bell was rung for service and a good many attended—a large proportion being young men. Mr. Grace then went over to the Hauhaus, but, finding he could do no good with them, he returned to Maehe and had a long, interesting conversation with him. He made an urgent request that Mr. Grace should commence his School at Rotorua instead of Taupo. It was arranged to talk about it on our return. When Maehe was told that we should require a block of land for School purposes, he referred to Te Aute School Trust, and produced a Native Newspaper containing the investigation. Mr. Grace replied, "Well, whether the management has been good or bad, it has been proved that the Te Aute School estate will now produce £2000 per annum for Native education! If it had not been given by the Maoris for this object, it would have been sold at the time for a few pence an acre, and now there would be nothing!" Mr. Grace urged him to make gifts of land now for Church purposes, Schools and endowments.

Monday, 25th Feby.—Had breakfast and got ready to start for Ohinemutu, 7 miles off, which we reached at 11 a.m. This place is now as much European as Native. It has 3 licensed houses which attract large numbers of Maoris from all around. Went to the Maori pa where the hot baths are, and there found Pererika, the great Chief of the place. We had a long talk with him about the children and Schools and the building of a Church. He has been a worldly man, but his manner seemed softened and subdued. God has afflicted him in his prime. He has been suffering from cataract, and last year he had an operation performed which terminated in the complete loss of one eye. He seems to feel his heavy affliction, and is fully conscious that only the "Great Physician" can heal him. His wife, who is a nice woman, presented us with some apples, and we were invited to go and look at the large house of assembly, which is a fine specimen of Native carving. They had seen our son, who passed through a week ago, on his return to Nelson after visiting us at Tauranga. Pererika asked Mr. Grace if he could not come and be their minister; they wished us to call on our way home and spend a night with them. We gave some

medicine to a poor old Maori man who was suffering from chronic bronchitis. Reached Parekarangi at 4 p.m. and managed to get the little cart up the hill to the village, which is half a mile off the road. We found the Natives busy thrashing oats to sell to Europeans. Te Manihera, the Chief of the place, gave us a hearty welcome. He had been rebuilding the large house in the village, and kindly placed it at our service telling us that it was quite clean, as it had not yet been used. We had clean straw from the oats which they were beating for our bed, and made ourselves as comfortable as we could. Many of the Maoris of this place are Romanists; Mr. Grace had evening prayers with the Protestants. Te Manihera brought me some potatoes and onions and wished to be hospitable.

A poor old woman—she must have been between 80 and 90—one of the old school, came to see me. She called me the "wairua" and the "kanohi"—the spirit and the eyes of the Missionaries' wives who were dead, meaning Mrs. Chapman and others.

Here we met one of our old Pukawa women, who, with her husband and children, had lived with us. They had been with the Hauhaus—Te Kooti at their head—taking refuge in a fortified pa. The Queenites attacked it; the pa was taken, and her husband and eldest boy were killed with many more, but the women and children spared.

Hariata, her infant in arms, and one other child were brought captive to this place. She is now married again but has to work very hard. Te Manihera has lately lost his wife, and is lonely and sad.

26th February.—At early prayers Mr. Grace baptized two children. Some of the Maoris here who heard our son preach at Tarawera wanted to know if he could not be located amongst them. We had some fine water melons presented to us, which we enjoyed at our breakfast, after which we started on our way, Manihera kindly helping us with our cart over the broken ground between the village and the road. On his way he entrusted me with a secret, to the effect that he was looking for a wife and solicited my help. He pulled a pencil out of his pocket, wrote a few lines on a leaf of his pocket book, folded it up, and, as we

parted, asked me to deliver it to Amiria, one of my old School girls.

If she were married I was to tear it up; if not, I was to give it to her and bring her back with me when we returned. Amiria (Amelia) is the daughter of Wiremu Te Tauri, one of our old Taupo Teachers who died in the faith. She was left a widow, her husband being killed in the war.

We drove about 20 miles and reached a river 2 miles off the road, where we purposed remaining the whole of the next day in order to rest our horses that they might be fit for the next stage, which was all uphill and very heavy. Before we could get our tent pitched it came on to rain heavily, but we could not be quick in our operations, there being no wood in the place for tent-poles. Mr. Grace, who seemed to know exactly what to do under difficulties, made poles by collecting the flower stalks of the flax plant and by tying them together. The tent was erected before it was quite dark and everything bundled into it. Mr. Grace, who is a capital traveller in the bush, got a fire going, in spite of everything being damp, and, after a cup of tea, we made the best of it for the night.

27*th Feby.*—Rested and wrote English letters; the horses, too, rested and fed, which was some compensation for the discomfort of the night. Mr. Grace and Robert bathed in the hot springs at the other side of the river, but I could not make up my mind to cross, for I had no side saddle and the river was deep.

28*th Feby.*—Much refreshed we started with a fine morning on our next stage over some long hills, and soon made the crossing of the Waikato. It is very striking! Above the bridge it is a wide, deep, rolling stream when, suddenly, it contracts and plunges down a deep chasm about 20 feet wide which it quite fills, so that the fall is not seen, but the foaming waters boil up in great confusion. The river does not regain its flow for about a third of a mile when it starts off in a succession of rapids, leaving the chasm a boiling cauldron. Strange to say, soon after the bridge was completed, a Maori thought he would like to plunge into the boiling surge below! Everything was done to dissuade him but he seemed infatuated, and in he

plunged, shouting good-bye! No one expected to see him again when, to the surprise of all, he came up and, in a minute or two, was safe on the rocks. The account he gave was that, when in the water, he could not sink but was thrown to the top like a piece of wood; that when he came to the surface the water, being in a whirl, did not carry him down, so that he found no difficulty in reaching the rocks. Since then numbers have enjoyed this kind of excitement. Altogether this is a very wild and picturesque place. High and dry, far above the present bed of the river, may be seen the old one, strewn for miles with great boulders. The plains round about have a desert-like appearance, while the mountains rise up in majestic grandeur. A most singular, huge, and almost perpendicular rock, two or three times the size of Gibraltar, stands, as it were, a centre of grandeur—the presiding deity of all around! It is almost impossible to credit it, but the Maoris say that formerly they lived on the top of this rock. What must have been the dreadful state of things which caused human beings to live in such a place, one can hardly conceive! The ascent from the river is long, and trying, until you reach the height of 2000 ft., when you gradually descend to the basin of Taupo Lake.

On the way we met some Maoris, amongst whom was the brother of one of my old girls: he, too, was one of our School boys. He told me that Ripeka was very ill of consumption and not expected to recover. He said she heard I was coming and wished to write to me. I told him to bring the letter to me. Poor thing! she was a strong, healthy girl when with us. In good time we reached Oruanui, a Christian village about 11 miles from the Lake. Hohepa hospitably received us and desired the people to pitch our tent. Mr. Grace was glad to find that the Teacher he had appointed some time ago had persevered in his work, and that they had had regular morning and evening prayers. The place of worship, however, had not progressed so well as might have been expected. In the evening Mr. Grace had a long conversation with the Teacher and Hohepa, the Chief, both of whom seemed desirous of renewing the former state of things, and anxious to be present at the meeting to be held in about a fortnight.

Here we met Miriama, another of our School girls. She was a child of 12 or 13 when I left; now she is a married woman and, at first, I did not recognize her.

1st March.—Got ready to start. Miriama came to see me, and we talked of days gone by. She reminded me of many things connected with Pukawa that I had forgotten. She milked her cow and brought me some nice milk, which was a great treat. Reached Tapuaeharuru at 11 a.m. This place is situated on the Lake. Forty English and Native Constabulary are posted here. The Maoris who live on the other side of the river were absent, so, after Mr. Grace had arranged for a Sunday service with the troops, we went on about 2 miles to where Te Reweti, an old Chief, and his party live. He received us most kindly. We pitched our tent in a shady place near a hot River and remained till Tuesday. The wind blew so hard that we could not attempt to go up the Lake on Monday, as we intended.

Mr. Grace had 3 services on Sunday, one with the English and two with the Maoris, and baptized 2 Maori children. Poor old Reweti is in a very bad state of health, and, like most of these people, though he has been very lax during the war, is now anxious for a better state of things.

What a dreadful calamity this war has been to them! They are now evidently making an effort for conscience' sake to restore their former worship, but one would like to see more inward spirituality generally. This old man has lately lost his wife, who died of disease of the lungs. I asked him what her end was. He replied, "She died peacefully, telling those around her that she was going from this world of pain to a happier one, and exhorting them to be strong in the faith, that they might follow her." The old man was as kind as circumstances would permit. He brought us a basket of potatoes and a string of "Kokopu," a small, fresh-water fish, very delicious, and which is found in the Lake and rivers of Taupo. He spoke very sorrowfully of the olden days when all congregated for worship, when each village, with its Native Teacher at its head, met in the early morning for prayers and school, and again in the evening after labour was over. It is 15 years since we had to leave Taupo. When we left all the children, from

7 or 8 years old and upwards, could read. Now you cannot find one child that can read! Te Reweti brought us a "Leaflet," printed in Maori, to look at. It was a short account of Moody and Sankey's work in England, Scotland and Ireland. It spoke of the numbers who had been converted, and of the Pentecosts that had taken place. This gave us an opportunity of talking to him on the conversion of the soul. Te Raimona, formerly a school boy at Pukawa, was also present.

5th March.—Fine morning. Packed up and went to Tapuaeharuru. By the time we got there, the wind had risen again and the Lake was in lively motion. We could not take our conveyance any further, but the Major in command here promised to send me up the Lake in the Government whale boat; however, to pull 20 miles against such a wind, was out of the question. Mr. Grace arranged to go by land on horseback, and to leave me to follow when the wind subsided. The conveyance was put up, the two horses saddled and Mr. Grace and the man started.

6th March.—Up at 6 a.m. Very cold—hard frost. After having a little breakfast got into the boat, the crew consisting of 4 Maoris and one European. Te Raimona, above mentioned, was in charge. This Maori is now a sergeant in the force and is very highly respected by both Europeans and Natives. He is a gentlemanly man, with a soldierly bearing. As we sailed along he spoke of the happy School days at Pukawa, and of what he had learned there; pointing to his trousers he said, "I not only make my own, but teach others to do so, for we have to pay very dearly for our clothes. I often feel thankful to Mr. Grace for teaching me to make trousers, as well as to do other things." He speaks and writes English, and is a good accountant.

The Lake was beautifully smooth; we could not use the sail, so they had to pull all the way. About noon we reached a place called Hatepea, where Mr. Grace had slept. Only Rawiri and his wife were here. Rawiri, who is a very worthy man, was with us for 7 years at Pukawa. After the war he became Native Government Assessor, and still holds that post. His poor old grandfather, who was quite alone in this pa at the time when Te Kooti passed

through Taupo, was shot by him. The poor old fellow was too old to fly and would not be persuaded to hide himself. We sailed up the Lake a little further, Rawiri and Hariata accompanying us to a place called Motutere, which is situated on a pretty little peninsula, with a grand view of the Tongariro group. It was formerly the most populous village on this side of the Lake, with the largest and best Church in the District. It is now a ruin and many of the people, alas! are gone.

7th March.—The boat and crew returned to-day. Te Raimona promised to send us up anything we might want, if we would let him know.

8th March.—The people, a few miles further up the Lake at Tauranga, were waiting for us, so we packed up and went on, Mr. Grace, as before, going inland, and I, with the baggage, in a canoe with Rawiri and his wife. It was a lovely morning and I enjoyed the sail. It brought to remembrance the time when we used to traverse this Lake under the care of the Maoris, in their frail canoes. There were many old friends assembled here; consequently there was much crying. After the "tangi" was over, the men helped Mr. Grace to pitch the tent. They thoughtfully erected a screen of brushwood to keep off the wind, for the weather looked threatening. This proved very useful, as it rained and blew for two days. Hori, another of our Pukawa School lads, presented us with half a sheep and a tin of fresh butter, made on purpose for us. It was very good. I washed it again and put some salt in it. Hori politely told me he had no salt. He supplied us each morning with nice, new milk.

Saturday, 9th March.—The men brought in a large quantity of fish to-day. Hariata cooked us some, which we enjoyed. We do not remember having seen such fine kokopu before.

Sunday, 10th March.—Cold, wet and windy; just the kind of day to understand fully the discomfort of a Native village. The houses, since the war, are wretched in the extreme, badly fenced, with pigs, dogs, and dirt on every side! The war has caused them to retrograde in this respect. They are even worse than when we first knew them. The Maoris were obliged to keep their huts, and

we our tents. Mr. Grace was only able to have morning and evening prayers.

Monday, 11*th March*.—We remained in the village till the 18th. The people assembled regularly at morning and evening prayers, and the next Sunday services were well attended. All of these were of course held in the open air. During the week Mr. Grace made several excursions to villages round about, but the Maoris strongly dissuaded him from going to Pukawa as the people there, being all Hauhaus, are very determined that we shall not have the place back again.

Many opportunities occurred during the week of talking with the women, who came constantly to the tent and told me much about their doings during the war. Nearly all they said was in tones of sorrow and regret. Katarina, the widow of one of the first Native Teachers, told me she had been very bad and a great drunkard, but that now she had quite given it up and had not taken anything for 2 years. She was well aware of her sin and I tried to show her that God would pardon her if she would go to Him in earnestness and sincerity. These people were the first who were willing to open the Country by making roads. They mentioned their willingness to Mr. Grace, who, feeling it might help to bring the war to an end, immediately wrote to the Government when they were at once employed between Taupo and Napier. What was gained in the direction of making peace was, however, lost by the immorality which it led to. The Maoris were mixed up with low Europeans, and, amongst the women and girls, the grossest immorality prevailed; the young children were neglected and many died!

The day before we left this place, two old Native women, widows of Native Teachers and great friends of ours, came to see me and had a long tangi. They have of late been Hauhaus, but expressed a desire to give up this form of worship and to return to the old ways. In talking to them I found they were in great trouble at the loss of their Indian corn and potatoes, which had been completely destroyed by the frost of 2 nights. There is quite a medley of seasons in Taupo! It seems ridiculous to talk of eating peaches and water melons, and, at the same time, of the

potatoes being cut up by the frost; but it is a fact, nevertheless. The Southerly wind, as it sweeps over the snows of Ruapehu, often brings hard frosts in the summer that destroy the crops in unsheltered positions, while sheltered spots escape; so, in one village, they were bemoaning the destruction wrought by the frost—in another, luxuriating in water melons and peaches! The meeting was arranged to take place at a village 2 or 3 miles below, and, being now time to make preparations for it, we moved on to this place. Our tents were pitched in as shady a spot as we could find and all was made snug for Sunday. This village, having been unoccupied for 6 or 8 months, is much cleaner than the one we had left. It is on the site of an extinct hot spring, and, if you were to dig to the depth of 4 or 5 feet, you would come to hot water.

Sunday, 17*th March*.—Good attendances at the services. The day was fine and there was much to please but, when we compared the past with the present, much also that made one sad. There was no good house in which to hold service, nor were there any books, so it was impossible to have a school with either adults or children, but we did the best we could. During the week I had Bible classes with as many of the women as could read; it was a source of great joy to me to be once again teaching those I had taught when children.

18*th March*.—Many people came this morning, amongst whom were the wife of our old friend, Te Heuheu, and several of his children, who are now grown up; and, in the evening, Margaret, the wife of good old Hoani our former Teacher, and others arrived. Margaret lived with us for over 10 years and was my right-hand woman. She sat down and cried; her lamentations were long and pitiful!

19*th March*.—Learned to-day that our two horses had taken off and have been seen 15 miles away.

As we were likely to remain here some time, there was no alternative but to turn them loose. It is feared we shall have some trouble in getting them back. The people were busy all day bringing food and a good many arrived from a distance. One cannot help contrasting the merry yet unobjectionable way in which these people proceed with what it would be if they were so many Europeans of a low

stamp. We have seen nothing but the greatest unanimity and good feeling amongst them. Could they be brought under the constant influence of well-behaved people there would be nothing to desire on this point, but alas! the company many of the young men have been associating with, shows itself as they try to imitate the low European and sometimes, without being aware of the evil, to express themselves in the vile way they have been accustomed to hear him. With this exception there has been much to be thankful for. The morning and evening prayers were attended by a very fair proportion, when Mr. Grace gave them short, pointed addresses.

20th March.—The talking was to have begun to-day, but one or two important persons did not arrive. However, as all the food was prepared and a bullock killed, they began the feasting and three substantial meals of boiled beef and roast pork were served out with an ample supply of the best potatoes in the world, together with vegetable marrow and pumpkins, all cooked in the best possible way, namely, in the Maori hangi made in the ground and heated with stones. As a sort of dessert, large quantities of water melons were given out about noon.

Whilst I am writing, I gaze on the beautiful volcanic group of Tongariro and Ruapehu standing in all its glory as a great white throne, which, taken with all its surroundings, is one of the grandest and most interesting scenes amongst the beauties and glories of God's earthly works. Since we have been here, with the exception of two or three wet days, we have had the most lovely weather conceivable, and Taupo Lake, with its high headlands, bold cliffs and beautiful bays and islands, has been showing itself off to the greatest advantage, and yet the snow on Ruapehu has increased doubly during the last week, and, if the wind goes round to the South, it will be piercingly cold. The heat in summer, when the wind is from the right quarter, is as great here as in any part of the Island. The land, being very light, becomes heated to a depth of 6 or 7 inches.

Friday, 22nd March.—The Parliament, as they call it, has been held to-day but, as I was not present, I must copy the proceedings of the day from Mr. Grace's journal :—

" These meetings are intended to represent a new state of things. The Maoris have long found that they cannot defend themselves by an appeal to English Law. In the first place it is too complicated, and, as they have found, most uncertain in its results. If they employ professional men to defend them, they are ruined by the costs ; consequently they will not now run the risk of legal expenses and perhaps the loss of their case besides. These conditions have induced them to defend their interests and regulate their land transactions in a legal way by periodical meetings, or Parliaments, of their own. The leading Chiefs of the Napier Natives originated this move, which now bids fair to become general. The only fear is that, in cases where they are not so well guided as they are in Napier, they may be led to take indiscreet measures, and so bring the move into disrepute.

" The meeting assembled at 10 a.m. in a house that was wretched enough. . . . The Chairman and 13 members were present, and, though all who were expected were not present, the meeting was declared to be duly constituted. The Chairman, Te Heuheu, who is a great Chief, and the great leader of the Kingites in Taupo, did not appear to take any interest in the business, nor even to do his duty as Chairman ; however, one of the Assessors present stated in a few words the object of the meeting and the subjects to be discussed. They were unanimous in saying that the Church must be first, as it was the source of all that was good ! They all seemed to wish to follow what they supposed to be European usages. There was no opposition and very little argument, so that Maori eloquence was not displayed. Each member spoke in his turn and began by saying that he consented that the Church should again stand up in Taupo. The first speaker made an important statement ! He said there were now two Churches in Taupo, so that they were cut in two. That since the Church had gone down amongst them, everything else had gone wrong !

" Some made touching allusions to the former state of things ; others said, ' Let the churches be built and the Ministers and Teachers come ! ' They gave me the fullest credit for having continued my visits during the darkest days of the war.

" When all had finished they looked to me to address them. The first thing I told them was, how very thankful I felt that they had a desire to return to what was good; that, if I could see the Church stand up as it was in former days, I thought I would then be able to say, ' Now, Lord, let thy servant depart in peace.' I pointed out to them that the work of the Church, like the work of The Spirit in the Church, was twofold. First the work of The Spirit in the hearts of God's people; then the fruit of that work of The Spirit in their hearts, which shows itself in such things as the building of Churches, by supporting Teachers, and in extending the Gospel as much as possible.

" I told them that it was easy for them to say ' Let the Church stand up,' but that it would mean a great deal of labour and cost on their part; also a great deal of expense every year on the part of our Society. I added, ' Do not be like the man we read of, who began to build a tower and could not finish it! ' I said, ' You complain that Taupo is cut in two; that there are two Churches and, now, not more than 200 or 300 at the most, who wish the Church to stand up.' I told them that one of the first questions asked by the Committee before deciding to spend money on houses and schools was: ' How many people are there? '

" ' Formerly,' I said, ' when Taupo was of one mind, people used to say there were too few people for a Missionary. What would they say now? The first thing you have to do for me is to write down the names of the men, women and children of the villages who wish the Church to stand up, and to write down what you are prepared to do in building Churches and collecting for the Clergy and Native Teachers.'

" I was sorry to find they seemed indisposed to go into these matters at present. I proposed to have the collection now for the two Native Teachers, which was agreed to some time ago, but had no success, the question being shelved by the remark, so common amongst them when they wish to avoid a matter, ' Taihoa ' (by and by). The discussion on this topic ended; it being agreed that the Church should stand up, but how, was left undefined.

" The meeting broke up for one hour while the members smoked their pipes and regaled themselves with water

melons. Notwithstanding the indefinite way in which they left matters, I believe they will shortly build two churches and, I feel almost sure, they will collect for two Native Teachers.

"The meeting was again summoned. The subject was now a land question. Another tribe is having land surveyed, and it is reported that they are invading the boundary of these people. These matters are so general, and, as I could not possibly act the part of a judge, I did not take much interest in it, but, when they had all spoken, they pressed me to say a few words.

"I told them that in all their land transactions they were like blind people seeking their way to some unknown country and consequently suffered all sorts of confusion and loss; that, when they could not see their way, it would be much better for them to sit still. I pointed out that, when the Missionaries first came and brought to them the law of God, as set forth in the Gospel, they did not ask them to rely on their word but gave them the law itself in their own language, and took great pains to teach it to them. Proceeding, I said, 'If you are to buy and sell and let land, ask the Government to teach you the law regarding the sale and leasing of land, and, when you know this, you will be light and understand what you are doing. When in difficulty, employ a lawyer that he may advise you and prevent you making mistakes.'

"These people are great landholders; they have sold and leased largely and have been shamefully taken advantage of, so that now they distrust every one.

"After this, the Parliament retired for dinner and in the afternoon reassembled to discuss some unimportant matters, but, having had much talk before the meeting took place with the friendly Natives regarding the restoration of Pukawa, and, as there appeared no prospect of success, I thought it wise to make a demand for payment for the destruction of the buildings and fences, etc."

Saturday, 23rd March.—Many left to-day. We, also, had hoped to do so, but could not for two reasons. First, there are a number of marriages and baptisms to-morrow; secondly, our horses are not yet found though men have been out all the week looking for them.

A dilapidated house has been cleaned out for the services to-morrow.

Sunday, 24th March.—Seven young couples were married this morning. During the war, with only two or three exceptions, the marriage ceremony has been suspended over a large portion of the country and much immorality has prevailed, so that their returning to seek the marriage rite is an indication of good. The young couples just married have all been joined together by their elders, and have lived together some months or more. Six individuals out of the seven couples were formerly at our Pukawa School, and were the first to press a return to the marriage rite.

Repeatedly, and especially on this journey, we have found that those who have been connected with our former School have always been the first to lead the way to any change for the better, although, since they left us and during the war, they have been faulty enough.

In the afternoon three children were baptized, and Mr. Grace had a class of five adults as candidates for baptism. The morning and evening services were well attended.

Monday, 25th March.—There are two obstacles in the way of our starting—1st. The Lake is rough and I cannot go in the canoe. 2ndly. The horses are not found. Four Maoris have gone determined to have the horses. They are convinced they are in the hands of the Hauhaus. Many would have left to-day for their various plantations some 20 miles distant, but they wish to see us off. Towards evening we began to feel anxious about the horses, for the party looking for them had not returned.

Just as it was getting dark we were startled in our tent by a great shout and hurrahs. We rushed out and there was Enoka with the horses. The Hauhaus had had them hidden away.

Tuesday, 26th March.—It had been blowing all night and this morning the Lake looks very doubtful, but, as we are anxious to start, and many of the Maoris are equally desirous of returning to their cultivations, we shall, if possible, move on soon.

I cannot look back on our stay here without feelings of thankfulness! The weather has been splendid; the

Maoris have been kind and have given me much information. They have also told us many stirring stories of the war, especially one which intimately concerned myself. Aperahama Whetu came one night and sat a long time just inside the tent door, telling me all that occurred when Patara and Kereopa came here before they went to Opotiki. About the year 1864 Mr. Grace and my eldest son, who accompanied his Father, seem to have had a most providential escape from falling into their hands! The Hauhaus had their decoys out to urge them forward and they were within a hair's breadth of being caught in their snare. The scouts had given warning that my husband and son were close at hand. So sure of them they were, that they sat waiting for them the greater part of the day expecting them to appear, being determined to kill them; but they escaped from their hands! A promise that Mr. Grace had made me before he left, namely, that he would not take our boy into danger, came to his mind at the moment when he was hesitating as to whether he should go on or not. He did not then know the full intent of those who lay in wait for him; but, seeing there was danger, and remembering his promise, the horses' heads were turned and a difficult, but safe, retreat was providentially effected.

Another evening Rawiri and his wife came and told us, that, if Mr. Grace began an industrial School either in Taupo or at Tauranga, he would abandon his work as Native Assessor and come again to be our School Master.

We made a move, but the canoe had to put in at Motutere on account of the wind. Having dined from a Maori hangi we started again. Reached Hatepea just in time to pitch for the night. This is Rawiri's chief residence.

27th March.—A thick fog. The Lake as smooth as a mill pond. Started at 6 a.m. before breakfast and by 10 a.m. reached a place about 4 miles from Tapuaeharuru. Here we landed and in three-quarters of an hour the Maori oven was opened, when we were served with splendid potatoes, pumpkins and a few small craw fish, all of which were cooked to perfection. We reached Tapuaeharuru by noon. Mr. Grace arranged to have an evening service for the Europeans, so we remained till morning. Mr. Forster, the School Master, and his wife kindly entertained us. Our

conveyance was got ready, and things packed for an early start. 18 Europeans were present at the service.

30th March.—Started on our journey home, which took us a week. On Saturday morning we reached Parekarangi and, finding a large body of Maoris assembled, determined to stay over Sunday. Mr. Grace had evening service with them.

Sunday, 31st March.—Mr. Grace had early morning prayers and a service at 10 a.m. Many were present. He rode to Horohoro, 8 miles off, and had evening service there.

Monday, 1st April.—Went on to Rotorua, where we remained for the night. Had evening service in the carved house—only a few attended. Mr. Grace had an important conversation with some of the chiefs about Schools. They proposed to come and see him shortly.

Tuesday, 2nd April.—Started after morning prayers. Reached Manga Rewa in the forest, where we slept. The next night we slept at the stables at the end of the forest and felt near home.

Thursday, 4th April.—Arrived at home thankful to find our two daughters quite well, and, I trust, grateful for the many mercies we had experienced on the journey.

ANNUAL LETTER FOR 1878.

The year has not been satisfactory to me. I have not been able to do all I proposed by a great deal, but I have done what I could. My health has been very uncertain, and, while I am anxious to be moving, Doctors enjoin rest. However, I have made one long journey of 6 weeks into Taupo accompanied by Mrs. Grace; also a short one to Mercury Bay.

So far as the Kingites and Hauhaus are concerned, the present is a time for patient waiting. Sir George Grey has made peace with the Kingites and next March or April there is to be a great, formal peace-making meeting to be held at Waitara, where the war began, after which we may hope many of the Kingites will give up Hauhauism and again receive our teaching. If they do not take this step

they will plunge into all the vices of the friendly Natives. Knowing how the mind of the Maori works, we cannot expect them to make any move religiously until peace is formally made, so that, as far as our work amongst the Kingites is concerned, the present is rather a time for waiting than working. I feel, however, most anxious to attend the peace-making meeting, and, in the event of my not being able to do so, I hope to secure the services of my son in Nelson. His eldest brother, who is now the resident Government Officer amongst the Kingites, will be there, and, as I have learned through him that we stand remarkably well with the Kingites, I pray God that we may be able to turn their opinion of us to good account for their spiritual benefit. . . .

Our girls' training school has gone on satisfactorily. The progress of the girls in their studies is more than equal to that of English girls. The scholastic part of the work Mrs. Grace takes, whilst our two daughters render valuable assistance in teaching music and helping generally in training and superintending.

The Native girls take part in the domestic affairs of the house, and though, like all girls, they require a good deal of looking after, still they deserve praise. We have found that even six of them in the house constantly with us is not desirable, as it places them under constant restraint, while giving us no leisure. With the prospect of more coming we have already found it necessary to enlarge our accommodation; we are therefore putting up a detached schoolroom. There will be more sleeping rooms and the building will be a few yards from the house. This building, which I am erecting at my own cost, will be altogether apart from the boys' school. These, D.V., will be finished in a few weeks. They will be a great convenience, and will enable us to increase our numbers considerably. Timber is also ordered for the Native Boys' School; but, as all the mills in this part of the Country are at a standstill for want of water in the creeks and rivers to bring down the logs, I fear we shall have to wait some time, and, when we do get the timber, it will require seasoning for some months.

I trust, with the blessing of God, if He gives me health,

to see both schools in operation by the end of the coming year.

Since writing the above Mr. and Mrs. Hill and Mr. Goodyear have arrived, after suffering shipwreck just as they came to the end of their journey, and only 7 miles from Tauranga. No lives were lost, though many have been deprived of nearly all their property. Our new friends have begun to work at the language.

I propose immediately after Christmas, if my health permits, to go with Mr. Hill into Taupo to see if it is possible to take any steps towards Mr. Hill settling there; if not I think, perhaps, he may be employed at Opotiki till we see how matters turn out.

I remain,
Yours, etc.,
(*Sd.*) T. S. GRACE.

TAURANGA,
January, 1879.

The Revd. H. Wright,
Hon. Secretary,
C.M.S., London.

MY DEAR MR. WRIGHT,

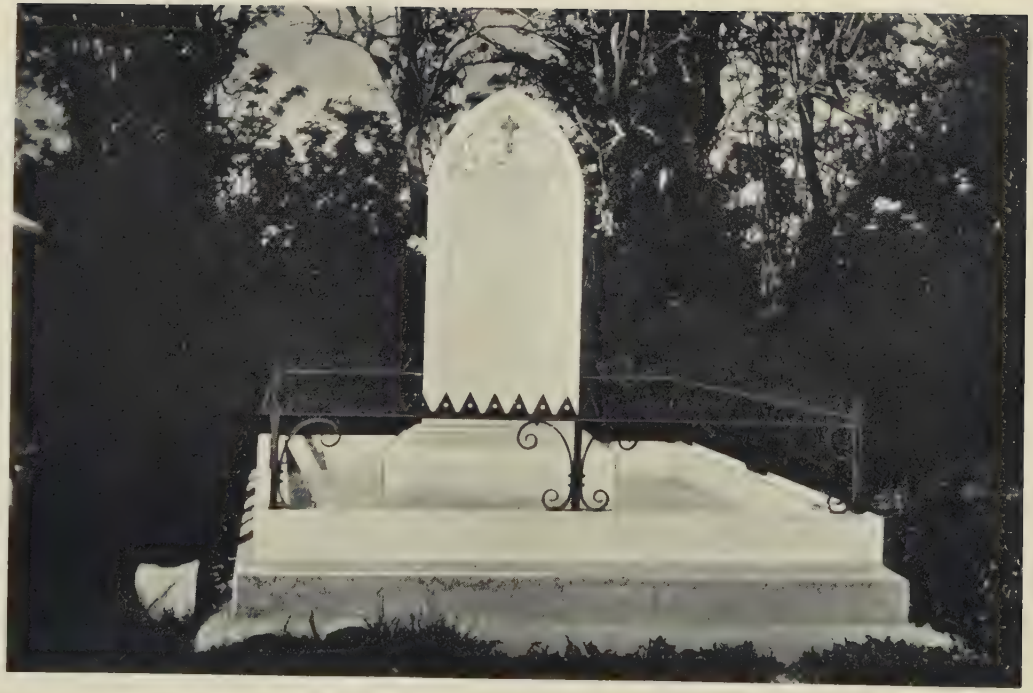
I have thought it well to address this letter to you, as I wish you to know exactly how matters stand.

What New Zealand wants at present is a few hard-working young men who are willing to follow the course of the old Missionaries, and to live as they did, entirely amongst the Maoris! The privations and inconveniences now are not half what they were. If this cannot be done, it is little use sending out fresh men.

Formerly, the Mission Station was the centre of attraction for the whole district. There the Maoris came with all their joys and all their troubles! There they sought advice, and there they carried their sick and assembled for instruction.

This gave us an immense influence—but it is all passed away as a morning cloud, and they tell us plainly that we have forsaken them—not they us!

It was a humiliating spectacle when, at the meeting of



THE GRAVE OF THE REV T. S. GRACE IN THE FORT CEMETERY, TAURANGA.

the Maoris on the first visit here of the Bishop of Waiapu, they told us Missionaries to our faces that we all, with one exception, had run away from them in their hour of trouble, and against the earnest solicitations of the Maoris themselves. Not one present dared to stand up and deny it, or to say one word on the subject! It is high time we had a change, and that men are reminded that they are Missionaries of the C.M.S.

1*st*. It is essential that every working Missionary should live amongst the Maoris. 2*nd*. That he should furnish a return of the number of nights spent in his tent travelling amongst the Maoris during the year.

These points should be insisted on, but, unless there are distinct instructions from Home, I have no hope of them being carried out!

When one great Archdeacon says, "I live in such and such a town, and mean to"; and a working Missionary says, "I cannot live amongst the Maoris—my wife is too nervous"—one is forced to feel that we have degenerated, as a body, to the last degree!

If we cannot get men whose whole hearts are in the Missionary work, we had better have none.

Believe me, my dear Mr. Wright,
Yours very truly,
(*Sd.*) T. S. GRACE.

TAURANGA,
Feby. 11*th*, 1879.

MY DEAR MR. STOCK,

I have long wished to write to you. I have been very unwell lately and have not been able to do much, and I do not know what may be the will of God concerning me. The Doctor looks grave and speaks of my not being able again to resume active work. However this may be, the Lord's will be done. He orders all things for the best. I have been very anxious at this time to be amongst the Maoris! We seem to be working to a crisis, so far as the Kingites are concerned. Perhaps we are feeling too much that the issue is depending upon us, and our poor exertions.

One now seems called upon to stand by and listen to a voice say, " Be still and know that I am God ! "

Mrs. Grace has kindly copied this letter for me, or you would not have had it at present.

I look back with much pleasure to the intercourse I had with you when in England, and pray God to bless you in the great work in which you are engaged.

Believe me,

Yours very truly,

(*Sd.*) T. S. GRACE.

TAURANGA,
April 26th, 1879.

MY DEAR MR. HUTCHINSON,

We have been watching over my dear husband's bed since last Sunday, the 20th, from which date he has been sinking rapidly. Freedom from violent pain during these days has enabled him in a whisper, from time to time, to say a good deal. I cannot express to you now all I feel. He has been kept with his mind stayed on Jesus. " Christ is all," has been his motto.

With much love,

Believe me,

Your sorrowing, though rejoicing friend,

(*Sd.*) AGNES GRACE.

BISHOPSDALE, NELSON, N.Z.,
May 23rd, 1879.

The Revd. H. Wright,
Hon. Secretary,
C.M.S., London.

MY DEAR MR. WRIGHT,

Since your last New Zealand advices, my dear father has been called to his rest. He passed away peacefully after a lingering, though not very painful illness, on the 30th April.

He was full of his work ; and the poor Maoris were

very near his heart up to the last hour. It was a privilege to be with him, and such a death as his was a help to the faith of all who witnessed it.

In haste, I remain,
Yours faithfully,
(*Sd.*) THOS. S. GRACE.

REMUERA, AUCKLAND, NEW ZEALAND,
May 24th, 1879.

The Secretary,
C.M.S.,
London.

MY DEAR MR. FENN,

A few weeks since I visited Tauranga from Auckland in the Taupo steamer to see my beloved Brother in Christ, dear Grace. He was then on his death-bed, very calm and resigned. I felt sure that, humanly speaking, he was near death. It is now a week since I received a letter stating his removal. The account of his last hours I received from his widow, yesterday. Portions of her touching and beautiful letter I now send. I will not add anything of my own excepting, that, as a faithful Missionary in his life, family and work, I do not know his superior! His last moments were indeed peace and joy. Such resignation, humility and love were indeed very beautiful! "He has fought the fight—won the crown," and is now enjoying his rest, and it is wonderful to see the beautiful spirit of his beloved widow and family.

Trusting the accompanying extracts from Mrs. Grace's letter will be interesting,

I am, my dear Friend,
Yours sincerely in Christ,
(*Sd.*) B. Y. ASHWELL.

TAURANGA,
24th May, 1879.

The Revd. H. Wright,
Honorary Secretary,
C.M.S., London.

MY DEAR MR. WRIGHT,

No doubt telegrams have already reached you of the departure of my dear husband, but I must write to you if only to deliver his last message to you, given on Monday, 28th April, 2 p.m., only 2 days before he "entered into rest." I copy it from my notes:—"Tell Mr. Wright I have prayed for him that God would help him in his great work. Many of us may be worn out, but the victory is ours! . . . The King meeting may be a turning point with the Maoris; if not, then we must wait, wait, wait!"

This shows how much he was concerned even to the end for the poor Maoris. Towards the close, when he was repeating by name all those whom he would meet in Heaven, he said at the end, "and good Hoani will be there"—meaning our faithful Maori Teacher who died taking care of the Taupo Station—"and many a good Maori will be there."

My dear husband knew for some time the end was coming. Although there was much distress and uneasiness, still there was no acute pain; this proved a great blessing to him and to us. The mind was clear and active up to the very last. He was able to make all his arrangements, give his instructions, administer counsel and advice to all who came to see him, and to send loving messages to his dear friends and relations.

It seemed to me, all the time, as if he were preparing to start on one of his long Missionary journeys, leaving me, as he used to do, notes of guidance for the work of the Station, in his absence.

The resignation to his Father's will, the deep humility, the joy, the love, the perfect trust and peace, were wonderful! His keynote was, "Christ is all!"

We feel very lonely now our chief counsellor has been removed from us, and I do indeed miss my life companion of 34 years. Words can hardly express the feelings of a widow's heart, but the consolations of the Gospel are

THE GRAVE OF MRS. GRACE AT BRIGHTWATER, NELSON.

precious, and I am thankful for all our loving Father's mercies. Our grief has been assuaged by his "glorious entrance into rest," and the feeling, that, in a short time, we shall meet again.

With very kind regards, I am,
Very sincerely yours,
(*Sd.*) AGNES GRACE.

2, MATLOCK TERRACE,
TORQUAY,
ENGLAND,
16*th July*, 1879.

MY DEAR MRS. GRACE,

You have heard how we have at length found a settled dwelling in a place green and warm and beside the sea—a spot more New Zealand like than any other we have seen in England. At this time, Mrs. Selwyn and the grandchildren are staying with us. Upon all of us at once has come the announcement of your great loss. We think sadly of the sharp sufferings you have had to witness as you watched the decline of your husband's great strength; and we think, too, of the scant opportunity he had whilst in England for the refreshment and rest which he so greatly needed. He now rests; God has given rest to His zealous, unselfish servant. To his good Providence we trust—to that alone—to supply in His own way that which is now withdrawn from the Native Church in New Zealand. But we may not speak words of repining; rather we ought to speak, if our hearts will allow us, even the contrary. We think anxiously of you left alone to bear many burdens and cares.

You will not doubt of the tender sympathy and abiding affection of your old friends here.

Believe me to remain,
Ever your affectionate old friend,
(*Sgd.*) WM. MARTIN.

Mrs. Grace,
Tauranga, N.Z.

THE FUNERAL.

[The funeral, which took place at Tauranga, was, in accordance with the wishes of the departed Missionary, of a very simple, but, nevertheless, singularly impressive character.

A large number of Maoris and Europeans assembled to pay a last tribute to the memory of the dead, the coffin being borne on the shoulders of stalwart Maori Chiefs to its last resting-place in the Fort Cemetery. The beautiful Church of England Burial Service was read by the Ven. Archdeacon Brown and the Rev. Charles Jordan. Thus, at sunset, on a perfect Autumn day, Thomas Samuel Grace, a faithful servant of Jesus Christ, was laid to rest until the Resurrection morning breaks.—ED.]

[During his last illness the Missionary frequently spoke of his approaching death. On one of these occasions it was suggested that the words of his headstone should be—

"Well done, good and faithful servant."

"Oh, no," he replied, "I am not worthy of that; just have—

"'Thomas Samuel Grace, who came out to be a Missionary to the Maoris,' and add this text"—a favourite of his and one fitting with which to close these memoirs—

"'Go ye into all the world, and preach the Gospel to every creature.'"—ED.]

THE END

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A pioneer missionary

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